

# THE DEFENDER

*Magazine*



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GERALD B. WINROD ★ EDITOR

# A Book of War Miracles

By Rev. Gerald B. Winrod, D. D.

**SUNDAY . . .** December 7, 1941 was one of the darkest days of American history. I was in the pulpit of Christian Temple . . . Pontiac, Michigan, when news of the Pearl Harbor attack was flashed to the United States by radio. Before leaving the auditorium at the close of the service, a group of us knelt in prayer, invoking divine guidance and supernatural power, knowing that our Country faced rough roads in the months ahead.

Far-seeing religious and political leaders were at that time able to anticipate some of the stringencies and hardships sure to accompany entrance into the war. They visualized casualty lists . . . broken-hearted parents, wives, children and sweethearts . . . personal and collective sacrifices on the part of all citizens. These and other things loomed like specters on the horizon.

Differences of opinion among citizens regarding foreign policy, war propaganda and other vexing problems were immediately submerged in the knowledge that a factual situation had suddenly developed—namely, **THE COUNTRY WAS AT WAR.** Everyone knew it would be an historical struggle, involving the release of volcanic forces destined to reconstruct the world politically, economically, culturally, geographically.

Some realized more than others the necessity of persistent, cumulative, nation-wide prayer to bring the United States safely through the storm. Faith was confirmed among believers by the knowledge of special providences having operated in behalf of our Country during other crises. All over the Nation, people started praying. The soul of America seemed at the moment, to be like a fertile field waiting for seed-thoughts of prayer to be planted. A great spiritual momentum was quickly created. Within a week after Pearl Harbor, I had the manuscript for my book, "A Prayer To Almighty God In Time Of War," ready to go to press.

A systematic program—a **PRAYER CHAIN**, was created by a group of Pastors, Evangelists and Laymen who used Defender columns as an avenue for bringing the matter to the attention of the general public. The first issue of the Magazine following Pearl Harbor contained these words:

"The Defender Magazine is glad to cooperate with other Christian publications, Pastors, Evangelists, Bible Teachers and Laymen in helping to mobilize the spiritual resources of the Nation. The outbreak of hostilities, involving the United States in war, has been accompanied with a sudden, spontaneous movement to bring about the most powerful wave of prayer ever known in American history. Prayer was answered at Plymouth Rock. Prayer was answered at Valley Forge. Prayer was answered during the Civil War. Let Christians throughout the length and breadth of the land, call upon the Heavenly Father once more."

Prayer Reminder Cards were distributed at Church services and Evangelistic meetings in all parts of the Country. Every signer agreed to pray "fifteen to thirty minutes each day." The Defender editorial continued: "When one million Christians are thus enrolled, it will mean approximately five hundred thousand hours of spiritual power released every time the clock makes a 24-hour circuit."

According to the demands made for Prayer Reminder Cards by individuals and religious groups, there is reason to believe that upwards of a million

were signed in the few weeks immediately following Pearl Harbor.

★ ★ ★

**MARGARET LEE RUNBECK** has written a 238-page book, comprising a collection of striking War Miracles entitled, "THE GREAT ANSWER." In this volume she records scores of instances of answered prayer . . . acts of supernatural intervention which have taken place in the various war theaters of the world.

"Although retold in my own words, all the material in this book has been gathered from reliable news sources, personal interviews, and letters. Material has been found in such abundance that I have been able to use only a portion of it," says the Author.

Among the persons and organizations listed as having cooperated in supplying information regarding these occurrences for which no human explanation exists are . . . Dr. Carl Ackerman, Dean of the Columbia School of Journalism; Robert D. Workman, Chief of Army Chaplains; Marjorie Candee, of the Seamen's Church Institute; The American Bible Society; National Catholic Welfare Conference News Service; and The Christian Science Publishing Company.

Let Defender Readers, especially those who participated in the original spiritual exertions of the Prayer Chain after Pearl Harbor, pay particular attention to the opening sentences of this book:

"A strange thing has been happening lately. It began **ABOUT TWO YEARS AGO**, and it goes on happening more and more often. God gets His name in

—Turn To Page 18.

## THE GREAT ANSWER

By Margaret Lee Runbeck

This new book tells of men, women and children who have turned to God for help during the present war. It gives scores of instances of answered prayer. Taken separately, each episode is an exciting adventure story. Taken together, they stimulate faith . . . **PRICE \$2.00.**

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# THE DEFENDER MAGAZINE

SEPTEMBER 1944

## The Geology Of The Church

Rev. Gerald B. Winrod, D. D.

**G**EOLGY is that department of science which treats upon the history of the earth by studying the rocks. The beginning of geological thought reaches into the nebulous past, being veiled in myth and legend.

Aristotle, the Greek philosopher, groped in this field of investigation. He believed earthquakes resulted from subterranean winds and spoke of their relation to volcanoes. In the sixth century B. C., the existence of marine shells was taken as evidence that the land had been elevated from beneath the sea. Nicholas Steno worked out certain theories during the middle of the seventeenth century which tended to systematize the study of rock formations. It remained for J. E. Guettard to prepare the first geological maps a hundred years later.

The term Geology of the Church is, in a sense, a play upon words. But it is a fact that the Church—the most powerful institution the world has ever known, rests upon a rock foundation. Said its Founder: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Because of the dullness of human understanding, lack of capacity for appropriating spiritual knowledge, and the fact that the carnal mind is "enmity against God," divine inspiration conveys many great Scriptural truths by the use of types, symbols, parables and figures of speech.

The word Rock occupies a large place

in Biblical symbolism. Throughout the Old and New Testaments, the term is invariably associated with deity. It never refers to man, but always to God.

In Psalms 18:2, we read: "The Lord is my rock." The root word for rock in this passage is "cela," meaning fortress, place of protection, concealment and security. Psalms 62:6, "He is my rock and my salvation." The same thought is emphasized in Psalms 27:5 and numerous other texts: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock."

### "Upon This Rock"

There was a quiet rendezvous on the coasts of Caesarea Philippi. It is not difficult to visualize Christ with His disciples seated about Him in a semi-circle at the close of the day.

They had been mingling with the throngs of people. Many rumors and reports were being circulated about the band. "Whom do men say that I the Son of Man am?" asked the Christ. The disciples submitted their answers.

"Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets."

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This Defender contains much important material. Will you share it with your friends? If so, order a bundle of September magazines at once . . . Price 20 copies for \$1.00.

"But whom say ye that I am?"

Peter gave the answer for the entire group: "Thou art the Christ, the Son of the living God." And our Lord responded: "Blessed art thou, Simon Bar-jona . . . thou art Peter, and upon this rock I will build my church."

The phrase, Simon Bar-jona, means literally "son of Jonah." Jesus used it to contrast Peter the fisherman, and the Old Testament character whose personality was associated with water . . . also to denote Peter's humble fleshly extraction and thus make more vivid his later exaltation as the orator of Pentecost.

An examination of the original Greek texts is necessary in order to understand the contents of our Lord's thought on this important matter:

(1) "Thou art Peter (the root word here is 'petros,' meaning a little rock or insecure pebble)."

(2) "Upon this rock (the root word here is 'Petra,' meaning an immovable, indestructible rock foundation.)"

Thus, the statement as originally made in the Aramaic or Syro-Chaldaic at Caesarea Philippi was about as follows: "Thou art Peter, A LITTLE ROCK, and upon your confession of MY DEITY, I will build my church; and the gates of hell shall not prevail against it."

The Church's one foundation.  
Is Jesus Christ, her Lord;  
She is the new creation.  
By water and by blood.

From heav'n He came and sought her  
To be His holy bride;

—Turn To Page 4.

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... From Page 3 ...

With His own blood He bought her,  
And for her life He died.

### "The Chief Corner Stone"

Paul's letter to the Ephesians has been described as the great Church Book of the Bible. In it, the inspired Apostle emphasized the deity of Christ and referred to Him as "the chief corner stone" of the Church.

This description should be considered with the utterance of the Master, recorded in Matthew 21:42, 44, "The stone which the builders rejected, the same is become the head of the corner. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

The stone which the builders rejected! Jesus addressed these words to people who were in position to grasp the meaning of an important metaphor. He was referring to a dramatic event which occurred centuries earlier during the construction of Solomon's Temple.

Every architect knows that this was the most remarkable structure ever erected. Its construction remains to this day the greatest achievement in the history of stonemasonry. Solomon reigned in peace and prosperity during a period when most monarchs saw their people drenched in the blood of battle. His father David dreamed of erecting a place dedicated to the worship of Jehovah God but it remained for him to clothe the ideal with substance. Large quantities of gold, silver, stone and timber were accumulated and built into the edifice.

He had more than 150,000 persons on

his payroll. Eighty thousand men worked in the underground quarries. There were 70,000 common workers and 3,600 foremen. A special tax was levied to cover the cost. Construction of the Temple was started in the year 996 B. C. Seven and one-half years were required to build it. The dedication services continued seven days.

Silver was so abundant during this period that it lost its customary value. Gold was used for making drinking vessels. Solomon's private bodyguard, consisting of 200 soldiers, each carried a shield on which were eighteen pounds of engraved gold. Three hundred other men had smaller shields, each having nine pounds of gold.

There were extensive quarries outside the city of Jerusalem from which rock was taken to build the Temple. Men worked night and day, removing stone from subterranean passages to be hoisted above.

The blocks were so carved, shaped, dressed and polished that they could be fitted into their respective positions and cemented together without the noise of a hammer. "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." I Kings 6:7.

Dr. H. V. Morton says in his book, "In the Steps of the Master," page 75: "I have always imagined that this verse meant that the Temple stone was quarried far away out of earshot of Jerusalem. What else could it have meant? But why should the writer of Kings have stressed the obvious fact that distant

### Black Magic and Occultism

"Black Magic and Occultism" is the title of a chapter in Dr. Winrod's book, "The Great Religions of the World." This particular message is needed at the present time . . . because it counteracts certain false and heretical teachings now extant . . . and shows the source of the "lying spirit" rampant in the world. Order your copy of "The Great Religions of the World" today.

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quarrying could not be heard on Mount Moriah? Obviously the point of this verse is that the stone with which Solomon built his Temple came almost from beneath the Temple, yet not a soul heard the cutting of the stones!

"In these quarries you can see how the stone was broken from the bed, how it was passed at once to the masons, who shaped and smoothed it—the floor is in places many feet deep in tons of chips—and how it went straight into the daylight ready to take its place in the building of the Temple."

Centuries passed and these quarries were forgotten. They were not rediscovered until about the middle of the nineteenth century. A missionary by the name of Dr. R. G. Barclay was walking outside the city walls with his dog. Suddenly the animal disappeared, dropping from sight as if swallowed by the earth.

An investigation disclosed that it had fallen into a section of Solomon's stone quarries, the chambers of which are said to resemble Mammoth Cave. The dog soon appeared again on the surface. This incident has since resulted in many explorations being made beneath parts of the city of Jerusalem.

Dr. Barclay wrote a book entitled, "City of the Great King," in which he told of his discovery:

"We proceeded cautiously in the work of removing the dirt, mortar, and stones; and, after undermining and picking awhile, a hole (commenced a day or two before by our dog) was made, though scarcely large enough for us to worm our way serpentinaely through the ten-foot wall.

"On scrambling through and descending the inner side of the wall, we found our way apparently obstructed by an immense mound of soft dirt, which had been thrown in, the more effectually to close up the entrance; but after examin-

## THE COMING TRIBULATION

Cecil J. Lowry, D. D.

"Fellow of the American Association for the Advancement of Science."

Contents: Scientific evidence from literature, archaeology, geology, and paleontology proving God's Judgment upon the ante-diluvians; facts revealing an organized effort to destroy our Republic by throwing us into a post-war "World-Government," and a discussion of Anti-Christ and of Christ's coming.

"It is a voice crying in the Wilderness"—Dr. Theodore Moeberg, Professor of Theology, Texas Wesleyan College.

"Dr. Lowry's treatment of the subject is interesting and most informative"—The Pilot, Dr. W. B. Riley, Editor.

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ing awhile, discovered that it had settled down in some places sufficiently, to allow us to crawl over it on hand and knee; which having accomplished, we found ourselves enveloped in thick darkness, that might be felt, but not penetrated by all our lights, so vast the hall."

Some time during the seven and one-half years devoted to constructing the Temple, a strange thing occurred. Men were at work below, turning out the stones, carving, dressing and sending them up to be placed. A special order was sent down to prepare the corner stone. The design for this stone was different from any other in the entire structure.

The most skillful workmanship was required to turn out the precious product. It was perfected and hoisted to the surface. The men above were still working on the early stages of the project.

The new stone was beautiful but could not be made to fit. Finally, assuming that a mistake had been made, certain workmen rolled it over the steep embankment at the east edge of the Temple area. It landed near the brook Kidron in the valley below and became THE STONE WHICH THE BUILDERS REJECTED.

A few years later, work on the Temple had progressed to the point where the corner stone was needed. An emergency order was rushed down to the quarries. Word came back that the stone had been sent up a long time before. A search was made but it could not be found. Then someone recalled what had happened.

Searchers were sent into the Kidron Valley and there they found the cherished corner stone covered with vines, brambles and debris. It was retrieved and placed in the position provided in the plans and specifications of the Temple. "The stone which the builders rejected, the same is become the head of the corner."

A thousand years later found Jesus Christ on earth, describing His mission

as the Saviour of men. Knowing that the story of the rejected and retrieved corner stone had lived through the centuries, He applied it as a symbolic message regarding Himself.

On that occasion, He was saying in substance . . . I have come to earth, God in flesh, different from any other person the world has ever known . . . I am unique, unlike all other beings who have lived in this world and consequently do not fit into the sum total of humanity . . . I am therefore misunderstood, misinterpreted and rejected. Yet, I am the corner stone of the Church. My Church will rest upon the fact of my deity.

. . . Even as the corner stone of Solomon's Temple was rejected, I too shall

be rejected, persecuted, crucified. But this Stone shall become the head of the corner.

The Apostle Paul confirms the claims of the Christ in Ephesians, the second chapter: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

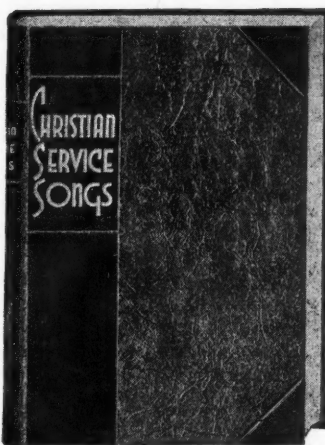
(Space forbids developing this subject further in the current Defender. The treatise will be concluded next month.)

● Four thousand South Sea natives worked two months, building a Church for American soldiers. The story is told . . . and a picture of the building appears, in Dr. Winrod's pamphlet, "A CHURCH IN THE SOLOMON ISLANDS." Price, 100 copies, \$1.00. Order from . . . The Defender.

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# God On A Battlewagon

**M**ANY are the sagas of heroic deeds coming out of the battle zones of today's wars . . . But none is more striking than those related in the new book, "GOD ON A BATTLEWAGON."

The term "Battlewagon" is being applied to the great and powerful battle-ships of the United States Navy. With their immense sixteen inch guns, and many of smaller caliber, these vessels are indeed formidable antagonists. Yet it has been found that they are not invulnerable to torpedoes and bombs from submarines and airplanes. Their crews are in grave peril at times when battles are raging.

James V. Claypool was Chaplain on Battlewagon X, during the early months of the war in the Pacific. Later, it became known that the real name of this ship was the "South Dakota"—which saw service in some of the most decisive battles of 1942, including the attack on Guadalcanal. Rear Admiral Thomas Leigh Gatch was Captain of the famous vessel.

## A SHIP FINDS ITSELF

Captain Gatch says in the Foreword to Chaplain Claypool's book: "There is a mass of iron and machinery and a group of individuals in every ship. One day, if the ship is ever to be a real one, an almost palpable change takes place: the metal and the machinery and the individuals become a separate and distinct unity, with a new and separate character, each filling a former vacuum. When the metamorphosis occurs, it may be sensed like a coming storm. It is just as real and tangible as the other important things in life, such as patriotism, honor and love."

"Some so-called ships never find themselves; they remain floating factories, manned by mere workers, not by a crew."

"The 'South Dakota' found herself just about twelve days before she began shooting at Japs. When the battle came, the whole ship knew it. Then for the first time we became confident that we would beat the Japs. I knew that every man aboard shared my feeling of relief. From that moment we knew we were good."

"The part that Chaplain Claypool played in achieving this result simply cannot be estimated, for it is beyond estimation. Make no mistake: the Chaplain can easily raise or lower the morale and reputation of a ship. From the very beginning our Padre preached the Gospel 'Fight the Good Fight,' by setting the example himself. When the time came, I saw him conduct himself, through two battles, proving himself a grand exemplar of our militant religion."

Chaplain Claypool says: "Men do not need instruction in how to pray in the midst of battle. As a clergyman for twenty years and the holder of a degree of doctor of sacred theology, I am supposed to know how to pray. I did pray, before and during the great battle of Santa Cruz, but my prayers, I am sure, were as incoherent as those of any man on board the battleship 'South Dakota.' Days after the battle a sailor told me: 'Padre, I prayed hours in a sec-

ond.' That's the way we all prayed."

## MEMORIAL SERVICES

October 26, 1942, the "South Dakota" was running with a task force to meet the Japanese fleet, covering the carriers Enterprise and Hornet. They were not sure how the first test would be met, for the crew was green, more than half having enlisted after Pearl Harbor. They knew that every previous battleship which had faced a determined air attack had gone to the bottom. The weather was bad, with visibility less than a thousand feet, which meant the anti-aircraft gunners had to sight and fire in only a couple of seconds.

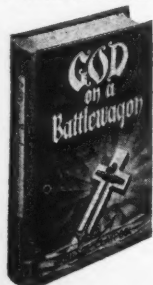
The battle began. The Chaplain, stationed in the sick bay, heard the guns start firing as the first wave of twenty bombers came over. On the radio they caught the words of a flyer from the Enterprise exclaiming that the Battlewagon was on fire . . . but what he saw was the mass of flames from her guns. Every Jap plane was destroyed.

The third wave landed a bomb, a splinter of which wounded Captain Gatch, and killed a gunner, the only hit, and the only death, on the "South Dakota" during the entire engagement. Other vessels were not so fortunate. The destroyer Porter was sunk. Survivors were picked up by the "South Dakota". A memorial service was held for those lost. Chaplain Claypool says:

"I wish people who feel that memorial services are brutal could have seen the effect this service had on the bedraggled, tired men from the Porter. In their borrowed clothes, they stood listening to the words of hope and love spoken by our Lord Jesus Christ. They wiped away tears with the sleeves of their dungarees, but they left the burial service with shoulders straightened and heads high."

The "South Dakota" was destined to suffer more in the next battle, which occurred only a few days later. Forty men were killed and 180 wounded, and considerable damage done to the vessel itself. Chaplain Claypool says:

"Our crippled ship was in grave



## "GOD ON A BATTLEWAGON"

By Chaplain James Claypool

This is more than a war story, more than the narrative of a Chaplain. It is the story of FAITH TRIUMPHANT over fear, pain and loneliness of war at sea. Men on a battleship are cut off from the rest of the world. Chaplain Claypool tells their story so well, that one gripping incident after another holds the reader entranced.

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danger from enemy bombers and submarines. As we drove toward safer waters we prayed for a storm to hide us. In many sermons on the ship, I had preached that we must reconcile ourselves to God's will; that sometimes God says 'No' to our prayers. I never told men to pray for miraculous escapes. But on that fateful morning after the battle, I was sure it was God's will that the 'South Dakota' should be saved. A great storm blew up, the worst storm during our many months in the Pacific. Under its cover the battleship steamed full speed toward her base."

"The dead were buried in the night, and during heavy rain, with no light to illumine the sad scene. When port was reached a great memorial service was held. As the roll of the dead was called, no sound could be heard except the ruffle of drums, as lilies were dropped from the catapults into the sea." He says, "We all wept, unashamed."

Chaplain Claypool asked Captain Gatch to speak. With his arm still in a sling, he praised the men of the crew, then clenched his fists and shouted: "With firm invective, I want to say this: I want to fight Japs all my life." He then walked away, tears streaming down his cheeks.

The memorial service over, the Chaplain returned to his office. A messenger entered from the Captain, requesting him to come immediately. The Captain looked worried. "Padre," he said, "I'm afraid what I told the men about fighting Japs all my life wasn't very Christian."

Not satisfied with the Chaplain's answer, the Captain called on him the same evening, repeating what he had said—namely, that he had not spoken like a Christian. Chaplain Claypool said: "I realize how you feel. Most of us would like to win the war and quit fighting Japs." We talked a little longer and he went back to his cabin, apparently in better spirits. This was the Captain of a United States battleship, a warrior, but also a Christian!"

#### ELDERS TO BLAME

The most popular topic of conversa-

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tion on the "South Dakota" was the question. "What's Wrong With the World?" One officer was sure the trouble with American youth is that they've stopped searching for the Holy Grail: the perfect, the ideal, the spotless knight in white armor.

Chaplain Claypool says: "I was inclined to agree with him, but I think now

the blame should be placed NOT on the youth of America, but on us, their misguided elders. We never told them there was a Holy Grail to search for, much less to defend or die for. We were too busy preaching the Gospel of the abundant life, and did not prepare our young people to face the realities of life,

—Turn To Page 8.



Photo by Harold L. Phillips

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and more easily learn about You"

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... From Page 7 ...

which alas, include war. The high percentage of men rejected by the Army and Navy as psychoneurotics is evidence of how our generation has failed."

This book, written by Chaplain Claypool after being detached from the "South Dakota" to become Senior Chaplain at Norfolk Naval Training station, tells the inside story of life on a battleship. He tells of the many duties and diverse experiences, and remarks: "We had to trust in God and rely on His promise that we are called upon to live only one day at a time."

#### ANOTHER CHAPLAIN'S STORY

Every battleship, aircraft carrier, cruiser, transport or hospital ship has at least one or more Chaplains. Large sea-plane tenders, and other auxiliaries usually have only one, who also serves smaller vessels tended by the mother craft.

One of these Chaplains tells his story: "I served as Chaplain of an attack transport that made thirteen missions to the Solomons. On one trip, we brought back about 250 casualties from New Guinea, some of them mental cases. They were victims of fighting in a jungle area where men could not see the enemy, where bullets seemed to be coming from all directions. They lived through hell. It is little wonder that when those men were led aboard our ship, we had to tell them to do everything, even to eat their food.

"We sailed back to base, and as our battle-scarred ship approached the

docks, it came alongside a big, beautiful transport loaded with Marines, fresh from the United States. They lined the rail and amused themselves by shouting jeers and catcalls with true Navy exuberance at our rusty old tub.

"They watched as we started unloading our casualties; first, the mentally afflicted men, whom we guided into trucks. The jeers ceased. Then we started taking off the wounded men and stretcher cases. By that time you could have heard a pin drop on the dock. The Chaplain of the Marines transport told me, that experience was the best thing that could have happened to his men. They learned what war can do to men.

"I talked with many men who came out of Guadalcanal. All agreed they never saw a man crack up, who had faith. The others had nothing to hang on to when the crisis came. Our best fighters are the men who have something to live for and to die for: a family, ideals, and above all, God as revealed supremely in our Lord Jesus Christ."

#### ON A TANKER

When Chaplain Claypool's relief Chaplain came to the "South Dakota," he started home on a tanker. The Captain and crew of this vessel appreciated the presence of a Minister of the Gospel on board—the first time it had ever happened. When Sunday came, the Captain helped rig for Church, hanging signal flags around the mess hall, and setting up the portable altar. He called the crew together and announced that all who wanted to go to Church would be relieved from duty by those who did not

care to attend. The result was that every member of the crew who did not have to be on duty was present. Forty-four out of a total of 60 attended.

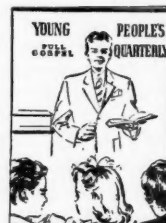
There were no hymn books but all sang, over and over, the first verses of "Nearer My God To Thee" and "Rock of Ages." The Captain read the Scripture lesson, and Chaplain Claypool preached on the Lord's Prayer. He says: "Never in my career have I had such an attentive audience."

The second Sunday was a repetition of the first, except that a sailor found an old hymn book in his locker, for which he had paid a dime at a second-hand book store in some port. He said he had done so because his father was a Minister, and he wanted to be able to read hymns when lonely at sea. Three men toiled hours copying words of the songs on the ship's typewriter. The service was turned into a festival of praise and thanksgiving, as song after song welled from hearts and lips of men starving for the Bread of Life.

★ ★ ★

WE have now completed a few jottings from "GOD ON A BATTLE-WAGON"—a book which brings life in the Navy close to the Reader, particularly the religious aspects. Parents who have boys on these ships will thank God for good men, Chaplains, like James Claypool.

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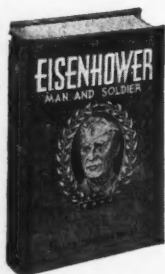
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# Jottings and Joggings in the Holy Land

Dr. J. O. Kinnaman . . . Long Beach, California

**S**OMEONE has said that . . . Reading maketh a full man; Travel maketh a broad man. That is an excellent saying. Educators agree that one year of travel is equivalent to three years in college.

Travel places the student in contact with things and peoples first hand; whereas in school, he only reads books and must form mental images from imagination. Such images are frequently inaccurate and differ from reality.

The American people do more globe-trotting than any other two nations combined, excepting the English. Yet not more than one per cent of Americans do any considerable amount of traveling in normal times. The invention of radio, not to mention the achievements of the printing press, makes "arm chair" travel possible for even the humblest people whose financial status keeps them confined to one community.

## SIZE OF PALESTINE

Every Christian longs to visit the land where our Saviour lived, toiled, taught, suffered and died. This is a worthy ambition. Pastors and Laymen alike, need a close-up picture of the Country and environment in which Jesus of Nazareth lived. This can best be obtained by actual observation in the Holy Land. Let us examine a few things that especially impress every Christian tourist in this part of the world.

First, we need to know the size of Palestine. When we traverse it from the most northern point of its boundary, to the most southern point, we have gone only 164 miles. And at its widest place, it is only 50 miles. We should also be able to locate the major cities mentioned in the Old and New Testaments. Then study the current life of the people, bearing in mind that "a thousand years is as a day" in the Orient, and the proverb still holds good.

A visit today to the homes of the people in Jerusalem, Nazareth, Samaria, and other towns will give one a good idea of the manners and customs of the people among whom Jesus lived. Conditions have changed little. If we accept the above proverb as approximately correct, it is actually less than two days back to the times that our Saviour was on earth.

The writer, having spent forty years as field archaeologist in Bible Lands, volunteers to act as your guide. He wishes to repeat a statement he has often made before audiences and over the radio, namely—let me conduct an open-minded infidel, or agnostic through the Holy Land, and I will guarantee that the one so conducted will come out a believer in the Bible. Not necessarily a CHRISTIAN, but a BELIEVER in the authenticity of Scripture.

## JOPPA, HOME OF SIMON

The first city which we shall visit is Joppa, the old seaport of Palestine. It is romantic to enter through this port, even if the tourist gets sick while being transported from steamer to port by the means of lighters. No ocean-going vessel can get to the docks. The water is too shallow. So far as we know, our Lord never visited this little city. It is very old, being mentioned upon the monuments of Egypt during the sixteenth century before Christ. That was about 200 years before Moses directed the exodus.

Joppa is unique and interesting. It is part and parcel of the Old Orient. One may walk the distance of about four average city blocks, and hear at least twenty-five different Oriental languages or dialects spoken. One will see all kinds

of costumes native in the Near East during that short distance, some of which are certain to make one think of the "wild" dresses worn by American women during the early 90's.

While to the best of our knowledge, Jesus never visited this city, we know Peter was there. In fact, he was the house-guest of Simon, the Tanner. It was on the roof of this man's house that the Apostle had his vision of the sheets and the animals. He was awakened by a knock at the door, and stepped forth to be the first missionary to the Gentiles.

Not Paul, but Peter, first pushed back the missionary frontiers and expanded the message of salvation to include Gentile peoples. His experience in the house of Simon forever ended the false notion that God is a respecter of persons. We are gratified to discover that the house is still standing, occupied, and in about the same condition as when Peter stayed there.

## JERUSALEM AND BETHLEHEM

By railroad, or narrow highway, it is approximately 33 miles to Jerusalem. There are three modes of transportation that may be used—the railroad, the camel or the auto. If the tourist desires a real "thrill," let him go by camel back. At first it will be a grand and

—Turn To Page 10.

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glorious feeling; then the rider will begin to feel "funny" at the pit of his stomach; next he will think he is going to die; after a short time he will feel so badly, he will be afraid he is NOT going to die. Some time later, he will be able to ride a camel with more or less pleasure. The automobile is the fastest and most pleasant mode of travel. Within an hour, one is in sight of the City.

Before entering the once capital of the religious world, let us turn southward six miles, skirting the foot of a mountain ridge upon which Jerusalem is located, and visit the little city of Bethlehem where the Savior was born. It is a town of about 5,000 persons, a sort of "string-town," with short side roads leading off from the main street, which was the old caravan route from Egypt.

Our attention is called to the tower of a Church. It is outstanding and readily impresses itself upon us. This is the Church of the Nativity, built over the cave in which Jesus was born, (archaeologists are practically agreed that it is historically correct). It was erected by the mother of Constantine the Great.

Upon entering the cave beneath the altar, we find ourselves in the presence of another altar which marks the spot where the Manger stood. Here Jesus was laid, wrapped in swaddling clothes. This Manger was not constructed of wood, as mangers in America, but of stone. Many such mangers have been found in the stable of Solomon at Gezer; and they are still in use all over Palestine. This cave, and "barn," was the property of either Joseph, or Mary. We are not sure which of the two owned it, but both held property in the town.

#### OTHER PLACES OF INTEREST

Leading up to Bethlehem are the famous Plains. It was here that the "glad tidings of great joy" were announced to the shepherds as they watched their flocks. It was here that the heavenly host sang. It was from here that the shepherds hastened to the town to search for the Babe and do Him homage.

This Plain was once the farm of Boaz, for whom Ruth gleaned. Today, women still glean on that farm as did Ruth so many hundreds of years ago. I have photographs and lantern slides, showing natives thus engaged in those same fields, and with about the same sort of harvesting implements used in ancient times.

Standing there, gazing upon that piece of hallowed ground, I have wondered whether or not Jesus may have at one time owned it. According to Hebrew law, He might well have done so, because He was a direct descendant of Boaz and Ruth. He was the oldest member of the family. Think this over as an interesting possibility!

Jerusalem is six miles away. Within ten minutes, the outline of the city, including its walls, loom before us. Assume it is the Easter season and we wish to worship in the Church of the Resurrection. It is an experience never to be forgotten. Then we visit the Mosque of Omar, the building which stands upon the

foundations of the Temple of Solomon. Close by is Pilate's Judgment Hall, which by the way is wrongly named — the proper name being the Fort of Antonia, as it was called when Jesus stood there.

We walk upon the brow of the Mount of Olives, visit the spot where Jesus prayed in Gethsemane; then walk the Via Dolorosa and mark the location where Simon took the Cross from Jesus and bore it to Golgotha. Our hearts beat fast as we gaze upon the place where the Old Rugged Cross stood ... the tomb where the body of Jesus lay and from which He arose on the third day.

... To be continued ...

## A Book That Helped

**WE HAVE** built a great "praying army."

"There are no atheists in fox holes" ... "There are no atheists in the skies," have become popular phrases.

It is a striking fact that a constant stream of reports are being received from Chaplains, officers and men in all branches of the service—telling of prayer offered, and prayer answered, on the battlefields of the world. (Elsewhere in the present Defender, two new books are discussed which deal at length with this subject ... "THE GREAT ANSWER" and "GOD ON A BATTLEWAGON.")

The prayers of loved ones back home, are blending with the spiritual exertions of the men in uniform. Visible results in terms of miracles performed and victories won, are being noted on every hand. Press dispatches, radio reports and letters from the boys, are keeping this matter before millions of people daily.

Faith in God inspires confidence, builds morale, strengthens the human spirit, corrects wrongs and brings about needed adjustments. It is a healthy sign, that **AMERICA IS TODAY PRAYING.**

Back in September, 1935, Dr. Winrod published an article in The Defender, entitled, "The United States in the Bible." The treatise embodied eight points, designed to prove that Isaiah anticipated by several centuries, the rise of our Country on the horizon of Prophecy. The sixth division said in part:

"The next phrase (of Isaiah's prophecy) says: 'A people terrible from their beginning hitherto.' The Hebrew word translated 'hitherto' is 'ha lah' and means 'forward.' A people terrible from their beginning **FORWARD.**

"Terrible! Yes, the United States is a terrible Nation. No country whose soldiers have faced Americans on the field of battle doubts this fact. Ask the Allies whom we aided during the holocaust which ended in 1918.

"The United States has never been conquered, and the word 'forward' would seem to imply that it will never come under the heel of any other nation, that it will maintain its identity and existence until the glad day, when Jesus Christ shall return to substitute the government of God for the governments of men."

These words were written nine years ago, during the era of peace, were prophetic of current press dispatches telling of triumphs in the war theaters of Europe and the Orient. It is not an accident that the vast majority of the people are **PRAYING.** This is the secret of our strength. In no other way could we hope to achieve the results so much desired—including the early return of American boys to their firesides.

During the months prior to our en-



trance into the war, and the period immediately thereafter, many Christian leaders recognized the need of creating a PRAYER CONSCIOUSNESS—a reliance upon God, among the great body of our citizens. It was under these circumstances that Dr. Winrod's book, "A Prayer to Almighty God In Time of War," made its appearance.

Editions totaling 15,000 copies were quickly absorbed, for the most part by Pastors, Sunday School Teachers and other Christian Workers who spread the spiritual flame and thereby helped create the wave of prayer which we are now witnessing. This book helped!

The Prayer appearing in its opening pages has had a distribution reaching into hundreds of thousands. Believing that it expresses the sentiments and feelings of many Christians today, a few paragraphs are reproduced below:

"... In this hour of darkness and distrust, cause us to know, Oh God, that underneath are the everlasting arms and give us faith to rest upon Thine omnipotence. All powerful art Thou, and the ways of men cannot thwart Thy purposes. Cause us individually, and as a nation of one hundred and thirty-three million souls collectively, to so yield to Thee that we shall be brought into conformity with Thy plan, assured of triumph in time of trouble and membership in Thy kingdom.

"In this hour of darkness and distress, cause us to trust in Thine omniscience, for Thou art all-wise and knowest what is best for us. When He the Spirit of truth is come, He will guide you. Be Thou our Guide. Because of the limitations of finite intelligence, we do not understand the things for which we should ask, except as Thy Spirit prompts our prayers. In ways that we cannot visualize or even imagine, Thou canst set in motion providences, in our behalf. We pray Thee, bring blessings, temporal and spiritual, personal and national, to our land. We desire to commit our Country unto thy safekeeping, at this time when the kingdoms of the world are in great travail.

"In this hour of darkness and distress, we stand in awe at the thought of Thine omnipresence. If I ascend up into heaven, Thou art there: if I make my bed in hell, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, Thou art there. For in Him we live, and move, and have our being. Because Thou art everywhere present, Thou knowest the evil deeds and hidden machinations of those

who would wound us. Stay the hand of our enemies. Take hatred from the hearts of men. Cause love and peace to come to our war-torn world. Hasten the day when the Lord of lords shall rule on the earth as King of kings.

"Peace which the world cannot give and the world cannot take away, belongs

to Thy children. We are pilgrims on the earth. Our citizenship is in heaven. Courage, indomitable courage, is ours because as believing Christians, we come from a long line of martyrs who loved Thy truth more dearly than life itself. In Thee our spirits are made strong. Heal our land. Deliver us from evil. For Thy name's sake. Amen."



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# Afflictions Serve A Divine Purpose

Bishop M. Lawrence Ryan . . . Beirut, Syria

**"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."**

Esteeming his own afflictions to be trifles, and speaking sincerely from an experience ripened by privations and suffering, the Apostle Paul placed before the Corinthian Church a challenge so terse and convincing that members of the congregation could not do other than heed his admonitions.

Because Paul used the word "our," we know he included all other professed followers of Christ. No effort was made to set himself up as a divinity above other members of the flock. He offered those who thought they had too "heavy a load to bear" a counter-balance. It worked miraculously in his own life . . . why not in others? It would, if they had simple faith to apply the principle which he enunciated. The Burden-bearer will always take His place energetically in the life of one who seeks to make Him supreme—without negation or murmuring.

When we ponder the experiences of the great Apostle, it appears that afflictions served, not only providential purposes in moulding his personal character, but contributed to a remarkable degree in shaping the course of the Church. Not only in apostolic days, but all periods of Church history, there has grown out of heroic, uncomplaining suffering a renaissance, either limited or general. Believers of every epoch, who witness the highest type of Christian fortitude in times of trial are led to seek afresh the comfort and spiritual power of primitive faith.

## EXAMPLES OF LIGHT SUFFERINGS

It is natural to argue that Paul's af-

flictions were heavy. With him, persecution was perpetual. He was stoned and left for dead, imprisoned under sentence of death, flogged, beaten, tortured; twice shipwrecked, detained in Rome as a malefactor, his life sought over long periods and at diverse times . . . yet guiltless of evil! These formed but a small part of his "light afflictions."

Few Christians who have tasted the love of God, deliberately choose to pull the window shades of the soul to keep out the bright light that streams from the Cross of Calvary. They seek rather to maintain a standard of patience and fortitude in time of trial. The standard one plants in his own mind must be held as high as the Word, synonymous with it, or the effort to live out a victorious life will prove fruitless. It is possible to devise and follow a code of conduct that is ideal—ethical, cultured and attractive.

And yet when some shattering blow descends, or adversity sweeps ruthlessly, or the tongue of scandal frosts our helplessness, only the spiritual stalwarts rejoice and manifest exceeding gladness. (Matthew 5:12). Not every Christian stops praying when he is in trouble and the natural trend of his peaceful life becomes inverted. He prays more, perhaps. His plea is possibly punctuated with lamentations. "Please, God, remove these heavy burdens. What have I done to merit this awful suffering? Bring something dreadful against them—punish my tormentors. You see what they are doing! These burdens are too heavy to bear."

The unhappy sufferer recoils from his lot and forfeits the choicest of God's intimate blessings. He begins and ends prayer at the defeatist's altar. God seems not to hear; yet He knows all about it.

The triumphant Christian pleads not for commiseration; but rather trusts the Great Burden Bearer to intervene, not to remove but to bear the heavy end with a comradeship that has a glorious significance.

## VICTORS ENJOY GOD'S STANDARD

Why let the enemy cheat you out of your inheritance? The Cross does not mean just giving up sins and selfish habits that appear glaring to ourselves and others. The Cross goes deeper than that! It is an implacable, death-dealing agent; it may wait on you, but will never compromise with you. When the time comes that you wish victory more than life, and you want all pettishness, self-pity, murmuring, ill-will, strife and bemoaning the decrees of fate, killed out—and the whole nest of bewildering

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**In the Atonement, Christ becomes the believer's Substitute. He is both Sin-bearer and Burden-bearer. The blow that is aimed against the Christian, first hits the Cross.**

With Paul there was no cringing in the presence of opposition, no dismay, no expressions of fear or chagrin. Rather, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (II Corinthians 12:10.)

It cannot be presumed that there was some secret in the life of Paul . . . something special revealed to him that God would make known to no one else. That would be quite contrary to the purpose of salvation, like holding out tempting foods to a starving man, yet withholding. The Apostle indicated in Galatians 1:15, 16 that it pleased God to reveal His Son in him, and this indwelling Presence was to be a rich inheritance for ALL the members of Christ's Body. (Colossians 1:25, 26.)

What would prompt Paul to claim that his afflictions were light, a blessing which all other believers might share? Did they actually seem light to Paul? I know the queries that filter into the minds of believers seeking full victory, for they have told me, and such masked doubts rest in them like specters. Was this mighty man of faith after all merely playing on words in order to dramatize his heroic qualities? Or was he assuming a martyr's role to spur his followers to strive for an experience he knew they could never hope to enjoy?

Might as well accuse him of stealing the offering for the poor saints at Jerusalem, keeping the larger share himself. If the Apostle merely acted a part, or even overdraw the picture of this admirable acquisition of Grace, it may be concluded that carnality triumphed over truth, and Jesus Christ was correspondingly put to an open shame. There was no humbug about Paul's writings.

### AN OPEN SECRET

Jesus indicated in the Gospels that He was making known the age-long secrets and mysteries of Heaven. He was the personification of truth, the Messenger of God, the Herald of a new spiritual order, the Emancipator of mankind, the Creator of new life, and finally the Advocate on high and coming King of Glory. Nothing was to be hidden about the plan of salvation. It was to be proclaimed incessantly. The wise (with the wisdom of babes and sucklings) would understand . . . but the wise (with the world's wisdom and prudence) would find it baffling. The secret would not take tangible form for the latter group.

Paul knew that open secret. He believed all other true followers of Christ fathomed its meaning and enjoyed its comforts. He had learned how to interpret the Divine formula, to render the heaviest affliction a vehicle of blessing so rich and glorious that he needed but to open his mouth for paeans of praise and adoration to burst from his lips—no matter that heavy manacles shackled his hands and feet.

If the Apostle possessed some unusual and mysterious power which immunized him from pain, it could not operate more effectually than to swing our opening text down the corridors of the centuries as a cardinal index of individual fitness (John 17) . . . serving at the same time as a basis of fellowship for all saints

who are called upon to endure persecution. It is a sad commentary on the status of current Christianity when Preachers hold back from their congregations truths that confirm this high standard of spirituality and freedom.

If today Paul came to your home or Church, he would want to share with you this mystery. It would be his desire to make effective the Open Secret by showing you the way to relief from weights, grinding cares, heartaches and the smarting blows of adversity. He would give instructions on the art of keeping Calvary between you and your persecutors.

### DEEPER DEATH VERSUS COMPLETE DEATH

If my reader will take the pains to study carefully Romans 6:1-6, it will help to focus the truth that penetrates to the very core of the heart. In the processes and operations of Divine Grace there can be no half-way or abortive measures on God's part. The process

—Turn To Page 14.

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... From Page 13 ...

must be step by step, just as the Holy Spirit has dictated.

Success depends on following the process outlined in the Word, as no provision has been made in the Atonement for a substitute operation. It is the Spirit that re-creates life according to God's provisions, and no other measure can possibly meet the requirements. The picture is framed and hangs conspicuously—Jesus on the Cross, His death, resurrection, ascension and glorification. These are the prescribed steps to complete victory. They must be prototyped in your personal experience with vivid certainty.

Do not ask how, nor when. Yielding to THE DEATH is the fine point in the surrender. There may be savage pain involved in really giving up ALL and dying to the things of this world. But it is the good old-fashioned way of the Cross. It must be gone through personally and without help or consolation from any one. The process will terminate much quicker when you subscribe to it with eagerness and resignation.

Consider carefully the steps in the Scriptures cited. They comprise God's foreordained plan for every soul. Jesus traveled that way in physical reality to prefigure it. Complete death brings it to pass. (The Greek for "death" is "katargeo," meaning a "cutting off" of the "old man" or Adamic nature), that we may automatically cease living in evil. (Romans 6:7.) It is upon the fact of death being completed that one has power to

rise into newness of life and so live that heavy burdens seem light.

I know many Gospel Ministers who do not welcome the presentation of these truths. If they undertake the discussion of such things at all, liberal Preachers construe them differently than the actual text, and while I am not prepared to limit God's tolerance, I do know that there can be no revival of primitive power where these soul-liberating truths are negated.

Everywhere is dry, thirsty, parched ground. If we, as a body of believers, Ministers and Laity, meet the primary conditions, we may with certainty bring floods of salvation to seeking souls.

We shall then help Christians to find the "old paths" and to enjoy rest, according to Jeremiah 6:16. Not that they may expect never to be tempted again, but through the victory of Calvary will "in the hottest fire" remain poised, thus vindicating the truth of the claim made by the Apostle in I Corinthians 4:11-13. They will not regard themselves as particularly unfortunate, or visited with special calamities, or the object of Divine vengeance, but KNOWING that their affliction is "light," they will glory in tribulation (Romans 5:3), realizing that the trial of their faith, as "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

It is a significant fact, in this hour of darkness, that a world-wide chain of prayer has been formed to petition God for a primitive revival, designed to bring

down power for sustaining believers in readiness for the Second Coming of Christ, as well as forming a bulwark against the insidious inroads of Antichrist.

No doubt the Holy Spirit will be pleased to release a flow of supernatural power through these channels, but let us not level our prayers insistently on what we should receive from Heaven, to the neglect of what we should eliminate from our lives on earth—the thin-spun tendrils that link us to careers of defeat in matters pertaining to spiritual life. Paul could do it with Grace and comfort, without shameful excuses. We have suffered nothing compared to him!

In closing, let us survey this problem mathematically: . . . Jesus died not to make one standard for Paul, and another for us. We are in a waning age, a desperately dangerous one, so far as spiritual life is concerned! Pray for subtraction—the cutting off and reducing to nonentity our fears, doubts, self-pity, murmuring, fault finding and thinking of ourselves as failures in time of suffering and persecution. We shall then need to pray little for things to be added, for God, according to promise, will open the windows of Heaven and pour out blessings difficult to contain.

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# Is Our Version of the Bible Inspired?

Rev. P. G. Parker . . . London, England

## I. THE IMPORTANCE OF THE QUESTION.

**T**HIS question is certainly one of great importance. The Authorized Version of 1611 is the Bible of the English-speaking people. It is spoken of as the Book of God, the Word of God, the Inspired Scriptures of Truth. Now are these statements true? May I rest upon them? May I claim authority from them?

## II. THINGS THAT MAKE ONE WONDER.

There are several facts which make one wonder whether our Authorized Version is inspired or not. Three of the facts are as follows:

### (1) The statements of spiritual students of the Bible.

For instance, Dr. Stock, in his book, "The Story of the Bible," says: "You will generally find that our Revised Version is more correct than the older Bible, which we call the Authorized Version."

Again, Dr. Torrey says: "As a rule the Revised Version is a more accurate rendering of the originals than the Authorized, but there are some glaring exceptions to the contrary."

### (2) There are quite a number of more or less recent and popular versions of Scripture.

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- (b) The American Revised Version.
- (c) Young's Literal Translation.
- (d) Weymouth's Translation.

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(e) Darby's Translation.

(f) Moffatt's Translation, and others.

We naturally argue, If the Authorized Version is inspired, why do we need these other versions? Then we notice that when we compare the versions, they differ considerably. So again we are compelled to ask: "Is the Authorized Version correct or shall we turn to others?"

### (3) The utterances of preachers and teachers.

It is a frequent occurrence to hear speakers say, after having read from the Authorized Version: "The better rendering in the Greek or Hebrew is so-and-so."

These three facts alone are quite sufficient to make one wonder if the Authorized Version is inspired.

## III. THE EXACT POSITION.

Now what is the truth concerning the whole matter? How must we believe? How must we speak? A number of guiding thoughts will help.

(1) We should never say that our Authorized Version is not inspired.

Many devout Christians, when they so speak, mean what is correct, but they impart a wrong impression to others. Let me give a simple illustration:

Through a missionary I get interested in a Chinese boy, living in the heart of China. We will call his name Chang. He determines to write a letter to me. When the letter is finished, the missionary finds that Chang has written on heavy paper, and so he re-writes it for him on light foreign paper. But when I get the letter I cannot read it because it is in Chinese. So I get a good Chinese scholar to translate it for me.

Now let me ask a question: When I have that translation in my hand, have I got Chang's letter to me or not? Supposing I say that because it has been copied once and translated once, therefore it is not Chang's letter, what would you say? "Oh," you would immediately

—Turn To Page 16.

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reply, "you have Chang's letter. Although it has been copied and translated, it is indeed Chang's letter to you."

"But," I say, "perhaps the missionary made mistakes in copying, and perhaps the translator has not quite accurately translated." "Oh," you would say, "that does not make any real difference. It is indeed Chang's letter to you, although one or two faults may have crept in by reason of copying and translation."

Now you will see what I am driving at. If we say that the Authorized Version is not inspired, we virtually say it is not God's Word, which is surely going too far. It is certainly God's Word, although through copying and translating some errors may have crept in.

(2) We should allow that in the inspired Authorized Version four things at least have taken place.

(1) A word or words may have been copied incorrectly in translation of the earlier copies.

(2) A translation of insufficient force may have been made.

(3) A translation of exaggerated meaning may have been made.

(4) A misleading translation may on rare occasions have been made.

An instance of the first seems to be found in Matthew 27:9-10. There it declares: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the Children of Israel did value, and gave them for the potter's field, as the Lord appointed me." But no mention of such a prophecy can be found in Jeremiah. But the prophecy does appear in Zechariah 11:13. It would therefore appear that an early copyist accidentally substituted Jeremiah for Zechariah. (It is only right to say that some believe there is a better explanation of the above.)

An instance of the second is found in John 21, where owing to two different Greek words being translated "love" the wonderful force of the interview of Christ with Peter is lost.

An instance of the third is found in Genesis 1:28: "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth." Those

of us who believe in the gap between Genesis, chapter one, verses 1, 2, would like the word "replenish" to be the correct translation, for it would be an additional proof in an already strong argument. But we have to admit that all the Hebrew word warrants is the word "plenish," and not re-plenish.

An instance of the fourth is found in Hebrews 4:8, where "Jesus" is spoken of, when "Joshua" is meant.

(3) We should bear in mind the method which God has used in preserving Scripture for us.

God has chosen to preserve Scripture for us not by the perpetual plenary inspiration of each copyist or translator, but by placing so many manuscript copies of His Word at our disposal that by comparing manuscript with manuscript the correct statements can be obtained. The Authorized and Revised Versions give us the thoughts of God. Only the meanings of some words of comparatively minor importance are in doubt. **NOT ONE IMPORTANT DOCTRINE OF SCRIPTURE IS IN THE SLIGHTEST DOUBT.**

God's method can be simply set forth in the following way:

Supposing I have an old letter of my father's. It is written on a piece of paper which is fading and decaying away. It is only fit to be burned, but I am anxious to retain the words of the letter—the exact words. How could I do it?

1st. I could copy the letter myself. But then I should be the only one to profit by the act of copying such noble words.

2nd. I could ask a boy out of my Sunday School class to copy it. This would give him the advantage of reading the exalted words, but he might make several mistakes in copying and the letter

would not be preserved in exactly the original form.

3rd. I could ask four boys out of my Sunday School class to copy it for me. This would give four boys the advantage of becoming acquainted with the beautiful letter. In addition to this, even if the boys did make mistakes in their copying, they would not make the same slips. Therefore by comparing each copy with the other three I could prove by the majority of three to one, what the original letter actually said.

Now this is somewhat the method pursued by God.

1st. He could have worked a perpetual miracle and caused the original documents to be preserved intact, and resist the inroads of time. But this would have meant a perpetual miracle, and God does not work unnecessary miracles.

2nd. He could have copied and translated Scripture with His own hand, even as He wrote the Ten Commandments on the two tables of stone. But this again would have been a perpetual miracle and prevented the blessing that has come to tens of thousands as they have copied and translated Scripture.

3rd. He could have caused copies of Scripture to be made and preserved in widely separated places, where there was no possibility of collusion, and afterwards He could have brought them together and by comparison enabled us to find out exactly that which He had originally said.

This is exactly what God has done.

We have in the world today:

(1) **The Vatican Manuscript** of the Bible. This is kept in Rome, and dates between 300—400 A. D.

(2) **The Sinaitic Manuscript.** It was recovered to publicity as late as 1859 from monks at Sinai. It was preserved in Leningrad, Russia, but is now in our country. It dates from between 300—400 A. D.

(3) **The Alexandrian Manuscript.** This is now preserved in London and belongs to the years 400—500 A. D.

(4) **The Vulgate Version.** This translation was made in North Africa before the fourth century, for it was revised by Jerome in the fourth century.

Now you will notice that two of these copies or versions belong to North

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Africa, one to Sinai, and another to Rome. By bringing these together and comparing them, and by a skilful use of hundreds of other versions in the world, God has enabled scholars to discover exactly what was contained in the original fully inspired manuscripts.

To impress the accuracy of this method, write out the same verse of Scripture on four separate pieces of paper. Then give them to four persons, and ask them to copy the verse, altering their copy in two places. Then compare the altered copies. It will be found that whenever an alteration has been made by one, the other three will not show a similar alteration. Yet by a full comparison every alteration can be detected and the original verse precisely discovered.

For the further strengthening of young believers, I will here insert a faith-strengthening statement by H. L. Hastings:

"I have on one of my library shelves between twenty and thirty volumes, containing about twelve thousand pages of the writings of different Christian authors who wrote before A. D. 325, when the Council of Nice was held. Many of these books are full of Scripture. Those writers had the same books which we have; they quoted the same passages which we quote; they quoted from the same Gospels and Epistles from which we quote.

"Origen, who wrote a hundred years before the Council of Nice, quotes 5,745 passages from all the books in the New Testament; Tertullian, A. D. 200, makes more than 3,000 quotations from the New Testament books; Clement, A. D. 194, quotes 380 passages; Irenaeus, A. D. 178, quotes 767 passages; Polycarp, who was martyred A. D. 165, after having served Christ eighty-six years, in a single epistle quoted 36 passages; Justin Martyr, A. D. 140, also quotes from the New Testament; to say nothing of heathen and infidel writers like Celsus, A. D. 150, and Porphyry, A. D. 304, who referred to or quoted scores of the very

passages now found in the Scriptures which we have. Indeed, Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third century, actually found the whole of the New Testament, with the exception of less than a dozen verses, scattered through their writings which are still extant; so that, if at the time of the Council of Nice every copy of the New Testament had been annihilated, the book could have been reproduced from the writings of the early Christian Fathers, who quoted the book as we quote it, and who believed it as we believe it."

#### IV. THE VALUE OF SUCH A POSITION.

*The value is at least twofold.*

(1) The fact that copyists and translators may have slightly erred at times should make us keenly anxious to use every available help to get at the precise original meaning of God. For people not to wish to do so is generally a sign of indifference to God's revealed mind. If we truly love God, if we really desire to know His will for us, we shall be keen to know if a rendering of the Authorized Version is precise, weak, exaggerated, or misleading.

Take an illustration based on a former illustration: Supposing I was told that the translation I had received of Chang's letter was in one part misleading, what should I do? Now, if I really loved Chang and was anxious to know what he said, I should take advantage of every imaginable help, Chinese dictionaries and Chinese scholars, to find out what part had been translated misleadingly, so that I might get the exact words of Chang. If we really love God we shall be intensely anxious to study what devout Hebrew and Greek scholars say, and find out what light comprehensive Hebrew and Greek lexicons throw upon Scripture. And in some cases we shall actually learn Hebrew and Greek ourselves in order to understand the mind of God.

(2) The fact that copyists and translators have slightly erred at times should make us intensely anxious always to be

directed by the Spirit of God. You will remember in Romans 8:16, the words, "The Spirit Himself beareth witness with our spirit, that we are the children of God."

In the same way we can have the witness of the Spirit as we read our Authorized Version. The Spirit is given to guide us into all truth, and as we read the Authorized Version, in the fulness of the Spirit, the joy within us will be inexpressible, for the Spirit Himself will bear witness with our spirit that the words we read are the very words of God, and out from the greyiness of cold print will shine the glories of our heavenly Father.

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... From Page 2 ...

the papers. This book tells of fighting men and women and even some children—who have turned to God in the midst of danger, and of how they were answered. It doesn't tell the whole story; nothing could do that. It tells only a few headline stories. For every one recorded here, there are probably thousands unwritten and untold."

Let it be noted, that Margaret Lee Runbeck says reports of Miracles in the newspapers, began "ABOUT TWO YEARS AGO."

That would have been at the very time when Christians started praying in unison, at the suggestion of religious leaders who were gathering signatures on Prayer Reminder Cards.

The Author continues: "For many months I had been collecting such stories. Only for myself, of course. Then suddenly I saw that they belong to all of us. They are part of that wonderful, frightening, reluctantly welcomed tomorrow we are all guessing about. Every magazine advertisement is a hyperbole of promise about inventions and discoveries forced upon us by this war.

"These inventions, born out of horror, will be turned toward peace sometime,

and will make the shape of tomorrow. Revolutionary things are happening in laboratories and factories. Maybe—just maybe—revolutionary things are happening in men themselves.

"I decided, then, that I would look behind these brief newspaper clippings, and see what I could find."

\* \* \*

THE chapter devoted to Captain Eddie Rickenbacker's miraculous deliverance from death bears this significant title: "We Were on that Raft—A Hundred Million of Us."

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We read: "Prayer came back into fashion for many people, when Captain Rickenbacker and his men said shamelessly that they had prayed. Some people began praying, experimentally, for the first time in their lives. Others came out into the light and admitted they always had prayed. And, what's more, that God had heard them praying.

"Captain Rickenbacker and his men have all told of the rescue. They have covered every angle of it. All but one. THEY HAVE NOT TOLD OUR PART OF THAT RESCUE, OURS, THE HUNDRED MILLION PEOPLE WHO SHARED THAT ADVENTURE ON A RAFT.

"I do not need to tell you how it was, for you know it. It happened to you, just as it happened to me, and to all of us. When Eddie Rickenbacker was lost, we didn't give him up. We read it in our morning papers, and a stab of fear went through us, and then we said, 'No—he can't really be lost. Not Rickenbacker. He'll be back. Something will take care of him. You wait and see.'

"Well, anyway—he came back. You remember the morning. You remember the front page of the Sunday newspaper. You called the news upstairs to the children when you brought in the newspaper: you said, 'Humm—that's great, isn't it?' You read down the column.

"Four paragraphs down it was, in my newspaper, that that word occurred. 'God.' You don't often meet it in a newspaper. It gave you a funny feeling. And more than that. A strange excited feeling, as if something good had happened to all of us.

"You read the words carefully. 'And this part I would hesitate to tell, except that there were six witnesses who saw it with me.' Captain Rickenbacker said. 'A gull came out of nowhere, and lighted upon my head. I reached up my hand very gently. I killed him and then we divided him equally among us. We ate every bit, even the little bones. Never did anything taste so good ...'

It is an inspiring thought that Christians throughout the world are bound together by spiritual ties. The finest fraternal feelings therefore exist between believers. Spiritually-minded Christians benefit by meditating upon providential experiences which occur in the lives of other members of the body of Christ.

Corporal John F. Bartek, one of Rickenbacker's companions, spoke in a similar vein: "I'm glad that plane fell. It took a lot of nonsense out of my life. I shall like the things I liked before, but there is something now inside me that won't permit me to forget that God stayed right by us out there."

\* \* \*

PAGES 15 to 31 of "THE GREAT ANSWER" relate a number of experi-

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ences between youngsters in the armed forces, and their God. The purpose of these narratives—one of which we shall reproduce, is to show that young people are these days thinking soberly about spiritual matters and the life beyond. They will return to their homes to make demands upon local Churches for a real Gospel that satisfies the deepest cravings of the heart. Here is the story as told by Margaret Lee Runbeck:

A young woman walks briskly through a railway station. She is wearing silver wings pinned over her heart. Glancing in the direction of the floor, she sees an object which causes her to pause abruptly and take a seat beside a sailor.

Pointing to a box at his feet, she says impetuously: "Excuse me, but are you a Chaplain?"

"Who? Me? gasps the startled sailor. "Oh, that box! No, that's not my name painted on the lid."

Then he points to the letters "Chaplain J. F. Jones" and some numbers. "A guy just happened to give me that box when I needed something to haul gear around in." The girl is obviously disappointed. She has special reasons for wanting to talk with someone about God.

After a few minutes of silence and embarrassment, she starts to leave. But the sailor asks: "You looking for a Chaplain, Sister?"

"Not exactly," she replies. "I just want to talk to somebody about something—personal. I'm worried about letters I get from my boy friend. He's a flier, bases in England. He's been going out over Germany. He writes as often as he can. It's what he says in his letters that worries me."

"What's he say?"

"Well, every once in a while, he says something about God." She removes one of the letters from her hand bag, skips through several sheets and points to a particular paragraph. The sailor reads it slowly, and says: "He must think an awful lot of you to write like that. Most of us never talk about it."

Taking the letter back, she says: "I've got to keep up with him. And I don't know where to begin."

He looks carefully into her eyes and

remarks with earnestness: "Begin with the Bible. That's what a lot of guys have done lately. Just forget it's the Bible. Just forget any prejudices you ever had about it. Maybe you thought it was just for old folks and drips. But it's for us. You start reading it the way your boy friend is doing."

Thereupon the sailor confides in her the details of a horrible experience through which he had passed a short time before. "Look, Sister. I had a ship blown up under me off Africa. I was in the water six hours. Nothing on earth could tell you what it was like. Stuff I'll never forget. Awful stuff. But there was something else, too."

"What else?" she asks, almost in a whisper.

"Well, I said things to God, and He said things back to me."

—Turn To Page 20.

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You are shocked to see how far we have gotten, on the home front, from the things for which you fought in Sicily, at Guadalcanal or in Normandy. You regret and resent the inroads of pagan statism upon the basic freedoms and spiritual ideals for which you and your comrades have carried our flag to the ends of the earth.

We confess to failure. We were busy with the less important things in our own half acres and neglected such fundamentals as the democratic process, states rights, constitutional government, balance between the legislative, judicial and executive branches of our national government, etc. We allowed forces to move us out of the Hobbes Tradition in which the state is servant, to the Rousseau tradition in which the state is master of the people. We failed to accept the challenge and fight for our basic freedoms—free press, free pulpit, free assembly, free enterprise and free speech. We took too much for granted. We feel humble about it.

But it is not too late! If you and others like you will insist upon consistency at home in the ideals for which you fought abroad, our cause is not vain. Many physicians of the nation are rallying in opposition to this trend, so are lawyers, so are school-men, so are the more responsible and far-sighted labor leaders—so are the ministers who have special responsibilities to protect the God-given rights of individual persons as children of God, rights which pagan statism would destroy.

There is an organization called *Spiritual Mobilization* which for nine years has been sounding this alarm. At first the clergy were suspicious—they had been caught up by the humanitarian talk of promised security and had not realized the price would be surrender of basic freedoms. Now the issues are becoming clearer. We believe a MAJORITY of the ministers of America now see these issues in the light you and others of our armed forces see them. The clergy are, tardily, resolving "it must not happen here."

So, don't become sour or fatalistic. There is yet hope! The nation you did not fail will not fail you. If you'd like to know more about these matters ask your own local minister or address

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... From Page 19 ...

"But Bob isn't that kind of a man," says the girl.

To which the boy answers: "Listen, Sister—We're all that kind of men. When things get tough enough. Only guys that have never been in real danger think there's something pantywaist about asking help from God. God just for old folks? It's the youngsters, us kids in the thick of it, that know."

Margaret Lee Runbeck concludes this narrative by saying: "They sat there, two American youngsters, trying to find words for talking about God, and the men who ask Him for help."

★ ★ ★

AS previously indicated, there are scores, indeed hundreds, of authentic stories in "THE GREAT ANSWER," reflecting answered prayer in the war zones of the world—acts of supernaturalism on the land, in the air, on the sea, and under the water. The present review will permit reference to only one more . . . this being the gripping story of Mrs. Ethel Bell, a missionary, whose prayers were miraculously answered during a frightful twenty days spent at the mercy of the waves in the region of Trinidad Island.

Mrs. Bell is a widow. Her husband died some years ago when they were in America on furlough. She took her small children back to Africa and continued their missionary work. In the summer of 1942 she again started toward home after engaging passage on a medium-sized ship at the harbor of Takoradi, off the Ivory Coast.

"They thought that when they reached the ship their troubles would be over. They had so long been out of touch with the news of the world that they didn't understand that war now lies under the sea like a monstrous tentacled octopus."

The trip home consumed several weeks and was peaceful in every way until they neared Trinidad. The submarine attack occurred on Sunday. They had expected to dock Tuesday. The quietness of the afternoon was suddenly interrupted by the crashing of a torpedo against the vessel. Seventeen persons lost their lives. Forty-two climbed on rafts. Just before nightfall they succeeded in tying the four rafts together. The Captain said: "We'll stay together as long as we can, and may God help us."

"The waves were high during the night, and the fragile little rafts banged

against each other, with a shuddering splintering rhythm. Finally Captain Bogdan stood up again and shouted to the men to untie their rafts."

"We'll be safer apart," he said, "and may we meet somewhere again, boys."

There were nineteen persons on the raft with Mrs. Bell—fourteen men and four children. The size of the raft was eight feet by ten; less than the size of an ordinary nine-by-twelve rug.

"The Captain was full of confidence. After all, they were due in Trinidad in a few days. When the ship didn't come in they'd send out planes to look for them. Surely by Wednesday, he said.

"There were rations in the space under the raft, galvanized air-tight containers of pemmican, which is a highly concentrated mixture of meat, coconut, raisins and dextrose. And there were chocolate and two kegs of water, and a few cans of milk.

"There were sharks in the water, of course. They came as close as they dared. A raft rides much nearer to the water than a lifeboat does, and all night in the darkness Mrs. Bell used to worry for fear one of the sharks would come too close and nip a child. The Captain worried about that, too. He kept warning Mrs. Bell that she mustn't let the children's arms or legs hang out of the raft as they slept. Mrs. Bell couldn't see very well in those dark nights. So she had to trust God's eye to do most of the watching."

One of the children said: "It's almost like Daniel in the lions' den. isn't it?"

This chance remark caused Mrs. Bell to begin telling Bible stories—a diversion which the seamen appreciated be-



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for the Word of God," write our missionaries in Europe. I have many letters asking for Russian Bibles and hymnbooks" . . . "Our places of worship are overcrowded . . ." If this can happen under present conditions, what will it be when hostilities cease and the way is open once more for us to work freely? While our workers are receiving help, some from neutral countries, to the fullest extent, we are preparing to meet the POST-WAR CHALLENGE of the EUROPEAN FIELD by building up a Reserve Fund to provide support for workers, funds for printing thousands of Russian Bibles and Gospels, and for re-establishment of Prayer Houses and Mission Halls. In addition there will be an unprecedented call for funds to help in Relief Work, for which provision must be made now. Will you share in these preparations by sending a generous gift to the

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cause, among other things, it helped occupy their minds with thoughts other than those related to the plight in which they found themselves. "We had no Bible except the one I had locked inside my heart," Mrs. Bell explained later.

One of the several miracles wrought in answer to Mrs. Bell's prayers is recorded on page 91 of "THE GREAT ANSWER:"

"The drinking water was gone now, the last precious drop. The sky, heart-breakingly blue and sunny, had not a cloud for a promise. 'We'll pray for rain,' Mrs. Bell said. 'You can pray out loud or pray to yourself.' Louie, one of the seamen said, 'Crazy to pray for rain when there ain't any clouds in the sky.'

"But some of them prayed. The children prayed. Mrs. Bell searched that hidden Bible she carried in her heart, and finally she found this verse, which is the ninth one in the Sixty-Eighth Psalm: 'Thou, O God, didst send a plentiful rain, whereby thou dost confirm thine inheritance, when it was weary.' She kept saying that over and over; she kept believing that it was true, and that God had not changed nor lessened in power. 'Well, there's one cloud,' Louie said grudgingly. 'But it's not with the wind. It's against the wind.'

"The men explained to her that there could be no rain from such a cloud. It was in one corner of the sky, and the wind was coming from the other. The wind would drive it farther away. She closed her eyes again and prayed earnestly. She says she didn't try to imagine how God would make this rain, she only asked Him to. She said: 'Father, we need this rain. Please give it to us, Father.'

"Nobody knew just how it came, not even Louie. But suddenly it seemed as if the whole sky, where the wind had been, was full of black clouds. And in a few minutes the rain, big plentiful drops of it, came down, cool and sweet as very words from heaven.

"The men were beside themselves

with joy. They held up everything they had to catch the rain. They jabbered, and held up their parched palms and licked them.

"Mary and Mrs. Bell stood up and held the canvas which had been covering the bottom of the raft. One of the men put the little kegs under the hole in the center of the canvas, and Mary and her mother held the canvas so that every drop would run off of it into the keg. When it was full, they poured it out into the granite-ware drinking cup and everyone drank and drank. 'Not just a few spoonfuls,' she said. 'We drank and drank, and we thanked God for it.'

Other prayers were answered. And still other hardships were endured.

One day a convoy appeared on the horizon. Hope filled their hearts until one of the destroyers began firing at the raft, mistaking the suffering group for a submarine.

"They knew, of course, why they were

being shot upon, because the submarines of the enemy have disguised themselves with rescue rafts such as this one. In that moment, in the midst of those bursting shells, Mrs. Bell remembered one verse from the Bible—a strange verse, thrillingly fitting, for this is it: 'For I, saith the Lord, will be unto her a wall of fire around about, and will be the glory in the midst of her.'

"It was the glory, and God seemed to

—Turn To Page 22.



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... From Page 21 ...

be in that wall of fire, because close as they came, not one shot touched them. Not one of the sixteen shells which they counted, not even a fragment of the metal grazed them. 'Get up, you men,' Mrs. Bell said. 'Look! You're not being hit. God is taking care of you. Get up and wave to them.' Wonderingly, the men realized that it was true. The shells were falling all around them, in a kind of wall of fire, but Something was protecting them.

"So they got upon their feet, and took down their improvised sail and waved it back and forth. They waved and they prayed, and you can guess which they did most vigorously. In a few minutes, the destroyer drew near, and the rails were lined with boys' heads. No shouting now, no jubilee. Only silence and gratitude too big for any sound.

"They lifted them off the raft, for suddenly they all realized that they could not take a single step on those swollen cushions of feet. Strong American arms lifted them up, the children and the men, and the tangled-haired brave woman with the Bible in her heart."

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elapse between the time when the group is dismissed from a Trinidad hospital and the evening that Mrs. Bell again meets Louie, the doubter—this time in the Gospel Tabernacle just off Broadway, New York City.

Louie was unspeakably happy to see the Godly woman. In his typical broken English, he said: "She savea my life." And the Author says, while uttering those words, he "knocked tears out of his eyes with a big seaman's fist."

★ ★ ★

IT IS to be questioned if any book, written during the present generation, will so stimulate and strengthen faith among believing Christians, as "THE GREAT ANSWER." Written in common,

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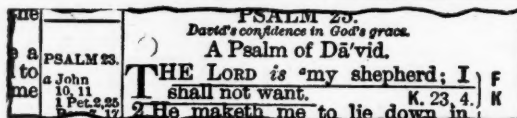


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### THE TRAVELS OF JESUS

**P**ERUSAL of the four Gospels impresses one with the constant activity of Jesus. During three and one-half years He made at least eight circuits of Galilee. He visited the provinces of Perea, Judea and Samaria more than once. He journeyed northward into Caesarea Philippi and westward to the coasts of Tyre and Sidon.

Matthew says: "Jesus went about all the cities and villages, teaching . . . preaching . . . healing." He lived to serve. He was the greatest of all missionaries.

Jesus' methods were different from other teachers. John the Baptist stayed by the Jordan, waiting for people to come hear his message. Buddha is represented as sleeping in a lotus flower. Confucius remarked, if a philosopher has a truth he need not go abroad to proclaim it for people will flock to him. This may be true of philosophy, but not Christianity. Jesus, its Founder and our Example, went about doing good. **INSTEAD OF WAITING FOR PEOPLE TO COME TO HIM, HE SEARCHED THEM OUT.** The true missionary motive prompts one to carry the salvation message to the "other sheep."

### THE PASSION OF JESUS FOR THE LOST

There are many references in the four Gospels to Jesus' compassion for the lost. The word "compassion" means "suffering with another"—hence to be compassionate was to entertain compassion toward every soul He met. He had compassion upon the multitude, realizing they were as sheep without a shepherd. He is the Good Shepherd. No other can lead souls into green pastures and beside still waters. None else will protect them from wolves and robbers.

He is not willing that any should per-

ish, but wishes every soul to come into a knowledge of the truth. To this end He willingly gave Himself a ransom for all. He tasted death for every man. The Holy Spirit dictated these words concerning Him: "Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God . . . made himself of no reputation, took the form of a servant, was made in the likeness of men . . . became obedient unto death of the cross." Yes, His passion for souls led Him to purchase human redemption with His own blood.

It is characteristic of heathen religions to disrupt and dispise common people. Their leaders "hate the vulgar crowd and keep it at a distance." The Brahmin washes his feet, and hands the water to members of lower castes for drinking. Some religions regard women as having no souls, and being lower than animals. These systems dwarf the intellect and stimulate the worst passions of the soul—jealousy, murderous hate, intrigue, sensuality. But concerning Jesus, it is said: "The common people heard Him gladly."

Three-fourths of the human race live in an atmosphere of fear. They are afraid to live and more afraid to die. They have not heard of a God Who is a loving Father. Among them are earnest searchers for truth, seeking God by

means of pilgrimages, starvation, cruel tortures, penance—hoping by some means to win pardon and come into possession of soul rest. Sheep without a shepherd . . . and for them—all of them, Jesus is moved with compassion.

### THE MESSAGE AND METHODS OF JESUS

On one occasion, a multitude approached Jesus and besought Him to stay with them. But He said: "I must preach the good tidings of the kingdom to other cities also." The Gospel must be carried to the people! He kept going. Said He: "Go ye into all the world." He constantly pushed forward to new missionary frontiers.

His compassion led Him to give sight to blind eyes, lay cleansing hands upon lepers, heal suffering bodies, and restore life to the dead. It caused Him to rebuke hypocritical priests—false shepherds and hirelings who led the people astray. It compelled Him to seek out publicans and sinners who eagerly listened to His words of truth. No one was too small or weak for Him to notice, and none powerful enough to make Him cringe. In His eyes the poorest and most miserable soul was worth the price He came to pay. "The Son of Man is come to seek and to save that which was lost."

With such a message and methods, it was inevitable that multitudes should welcome Him. Some came to worship and accept, others to criticize and condemn. The seed was sown which resulted in a rich harvest when His plan of redemption was completed. The final results are tabulated in Revelation 7:9-10: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, kindreds, people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God

—Turn To Page 24.

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... From Page 23 ...

which sitteth upon the throne, and unto the Lamb."

### JESUS OUR GUIDE IN MISSIONARY WORK

After paying the supreme penalty for our sin, Jesus devoted forty days showing Himself alive by many infallible proofs, appearing to His disciples, revealing truths concerning the Kingdom of God. It is significant that of all the things He must have said during that important period, only one statement is recorded in all four Gospels and Acts.

Only a few facts regarding Him are related in all four Gospels . . . one miracle, the story of Gethsemane, His trial, crucifixion, burial and resurrection comprise the list. We do not have a fourfold account of His birth, baptism, transfiguration or ascension. Not one discourse is recorded by all, YET THE GREAT COMMISSION IS REITERATED IN SIX DIFFERENT WORDINGS, EACH TIME WITH EXACTLY THE SAME MEANING. "GO . . . PREACH THE GOSPEL!"

And what is this Gospel which is to be preached? Model sermons in the Book of Acts provide the answer. On the Day of Pentecost, when the Holy Spirit came with tongues of flame, and the Apostles began to speak as the Spirit gave utterance, Peter stood before the multitude and preached the first Gospel sermon ever heard on this earth.

Asserting that major prophecy was then being fulfilled, he spoke of Jesus of Nazareth, conclusively proving Him the Son of God, predicted to appear—in the form of man. Him they had slain by wicked hands. But because this Jesus was the Son of God, he could not be held by death, for "His soul was not left in hell (sheol), neither his flesh did see corruption." Peter exclaimed, "This Jesus hath God raised up, whereof we are all witnesses!" He preached Christ in this model missionary sermon. The world needs Christ. Peter knew his job!

Thus, the core of the Gospel message

is the fact that Jesus, the Son of God, took human form, lived among men, died for them, was buried, and came forth in triumphant resurrection. He ascended into the heavens, there to remain until He comes the second time to reign as King of Kings. This is the Gospel story men need to hear.

It follows therefore, that the Gospel could not have been preached in fullness by Jesus Himself, since part of it consists of His exaltation in Heaven and the promise of His return. But the Holy Spirit insisted upon six repetitions of the Great Commission, instructing Christian followers to use the message and methods introduced by our Lord.

(1) Through Matthew, Jesus commands: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

(2) Through Mark, He speaks: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

(3) In Luke's Gospel we read: "Thus . . . it behooved Christ to suffer . . . And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

(4) John says: "He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

(5) On the Mount of Olives, just before His ascension, He said: "Ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth."

(6) Finally, to Saul of Tarsus, the Commission was reiterated the sixth time and it is recorded four different places in the Book of Acts. To Ananias in Acts 9:15-16, which is Luke's account of Saul's conversion. To the Jews in Antioch of Pisidia by Paul himself, in Acts 13:47. To the mob at Jerusalem by Paul in Acts 22:21. And the words of the Lord quoted

by Paul to King Agrippa in Acts 26:16-18.

These repetitions of the Commission were not an accident, because what the Holy Spirit does is with the fullest knowledge, and for a great and worthy purpose. The Lord wanted His people, in every age and every land, to understand what a large place the preaching of His Gospel occupies in His heart.

Every soul receiving salvation, has entered the glorious experience because someone carried forward the Commission. Every true Christian congregation is organized with the Great Commission as its charter. It is self-evident that an institution must comply with the conditions of its charter or forfeit the right to exist. The work of the Church as set forth in its charter is to evangelize the world. Only as it carries out this task does the organization have a right to claim the help of the Founder. The Church must be a great missionary agency, knowing that only through this means can the wisdom of God and His gracious love be made known to mankind.

"For we are laborers together with God," said Paul. Partners with Him in the greatest enterprise of all the world! Every person accepting the salvation of the Lord Jesus Christ must also accept His challenge to carry the message to others. The same compassion that moved the Lord to give Himself a ransom for many will stir the heart of the born-again believer. Zeal for the Lord, and pity for the lost, comprise the motivation of the Christian—as was the case with the Master.

Oh, for a thousand tongues to sing  
My great Redeemer's praise.  
The glories of my God and King,  
The triumphs of His grace.

My gracious Master and my God,  
Assist me to proclaim,  
To spread through all the earth abroad,  
The honors of Thy Name.

He breaks the power of cancelled sin.  
He sets the prisoner free.  
His blood can make the foulest clean.  
His blood availed for me.

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# DEFENDER BOOK DEPARTMENT

**THE REVOLT AGAINST GOD. Dr. Rufus W. Weaver. Fleming H. Revell Company. Pages 243. Price \$2.50.**

**T**HIS book comes as the result of many years examination into the concerted and continued attack by pagan cultures on belief in God—which philosophies are today trying to enslave the world's population in a Communist-Fascist system that would make the State supreme in all matters, including worship.

The Author, former President of Mercer University, is a distinguished Baptist theologian and scholar, residing at the Nation's Capital. He demonstrates beyond doubt the continuity of the evil principle and shows that we are now witnessing the sixth major conflict between Christianity and these philosophies.

Dr. Weaver says: "On January 1, 1943, forty-three per cent of all the people on earth were under the rule of governments that were then actively engaged in the effort to destroy, especially in the minds of youth, the idea of God as the deity Who rightfully possessed the claim to an allegiance superior to the State."

Considering that Atheism is the religion of Communism . . . and that re-

vived Caesar-worship is the religion of Fascism and Nazism, the following words by Dr. Weaver sound an ominous note: "Any nation that seeks to use religion for its own selfish purposes develops inevitably a repugnance to the idea of God. The striking fact that needs recognition and emphasis is that for the first time in human history governments, openly, avowedly and violently are undertaking to eradicate the idea of God from the thinking of those over whom they rule . . . .

"This is the Blitzkrieg against God. A study, based upon the continuity in history will throw light upon this startling and terrifying situation, and should show that the Revolt against God has developed in an intelligible and logical way through the reaction of cultural forces that have hindered the progress of religious faith.

"During the past nineteen centuries, the Christian movement has penetrated, one by one, new and radically different cultures. It has not only acted upon these cultures beneficially but has been acted upon by them, sometimes with lasting injury to the pristine Christian faith."

With this premise established, Dr. Weaver proceeds to examine the thought forms which the Christian religion has encountered down across the centuries.

This is accomplished by grouping fourteen different types of mind, studying the hidden forces that motivate each, and analyzing the reactions accompanying their contact with Christianity. They are:

(1) The Apostolic Mind, (2) The Judaizing Mind, (3) The Gentile Mind, (4) The Hellenistic Mind, (5) The Theological Mind, (6) The Roman Mind, (7) The Sacerdotal Mind (8) The Ecclesiastical Mind, (9) The Mystical Mind, (10) The Protestant Mind, (11) The Nationalistic Mind, (12) The Emancipating Mind, (13) The Denominational Mind, (14) The Scientific Mind.

The book contains a section devoted to "The Mind of Contemporary Christianity and the Future of the World," Reference and an Index.

"THE REVOLT AGAINST GOD" is a necessary book for all Ministers, active Christian Laymen and Students who would understand the background and current operation of political and religious forces, playing upon the minds of men in the present transitional period.

**THE AMERICAN FLAG AND THE NATIONAL ANTHEM. Col. Francis S. Key-Smith. Published by the Author. Price 25 cents.**

**C**OLONEL KEY-SMITH is a great grandson of Francis Scott Key, Author of "The Star Spangled Banner." He is one of the outstanding attorneys of Washington, D. C., a member of the District of Columbia Bar Association . . . and has achieved distinction as a scholar, writer, poet and soldier.

It was not until June 14, 1777 that official action was taken by the Continental Congress to create a Flag, emblematic of the Union of the Colonies. Thirteen Stripes and thirteen Stars were chosen, indicative of the thirteen Colonies. The first Flag was made by

—Turn To Page 26.

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... From Page 25 ...

Betsy Ross of Philadelphia, who suggested the five-pointed star in place of one containing six points designed by General Washington.

The Flag flown over Fort McHenry at Baltimore in September 1814, which inspired the writing of the National Anthem, was 28 x 32 feet, possessing fifteen Stripes and fifteen Stars. During the bombardment, one Star was torn out, but otherwise it remained intact until the battle ended. This Flag may now be seen in the National Museum at Washington.

Col. Key-Smith emphasizes the generosity and patriotism of his illustrious grandfather and says that he trusted and feared God and revered the home and family life of the Nation. Francis Scott Key was held on a British vessel for eleven days, where he had gone to perform an errand of mercy. During this time, Baltimore was bombarded and he anxiously watched throughout the night. Indescribable emotions flooded his being as he saw the Flag still flying and realized the attack had been repulsed.

Col. Key-Smith tells the entire story in this artistically printed and fascinating brochure. On page 14, he publishes a photographic reproduction of the original "Star Spangled Banner," as penned by Francis Scott Key on the back of an old letter.

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**OUR AMERICAN UNION.** Col. Francis S. Key-Smith. Published by Ransdell Incorporated. Price 50 cents.

**T**HIS book contains the text of seven scholarly lectures delivered by the Author. The messages deal with the American way of life and show the historical background from which our liberties and high order of civilization emerged.

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parasitic growths on the body politic. An excellent book, deserving wide circulation!

**GREAT ILLUSTRATIONS.** Rev. Fred T. Fuge. Zondervan Publishing House. Pages 117. Price \$1.25.

**M**R. FUGE is known as the "Sailor Evangelist." For nearly ten years he traveled the seven seas. His work took him to remote places, where he passed through many interesting experiences. These events form the background for the unique illustrations which comprise the major part of this volume.

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Some of the titles are as follows: "The Dark Hole of St. Sergius," "Lucifer, the Ruler of Our Planet," "The March of Doom," "God's Great Moving Pictures," "Man the Wonderful," "When Fallen Millions Rise Again," "An African Sunset," "The Throne of International Industry," etc.

**THE POCKET BOOK OF WAR ADVENTURES.** By Clyde H. Dennis. Good News Publishing Company. Pages 32. Price 10 cents.

**A** NUMBER of the fine stories coming out of the present war, and one from the Russian-Finnish War, comprise this collection. All deal with experiences of men who, face to face with death, have found their Savior to be a real Friend and Helper.

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**JONAH'S TRIP TO TARSHISH.** Rev. Thomas Howell. Hobson Book Press. Pages 182. Price \$1.50.

**IN THE** Foreword to this volume Rev. Charles A. Jones says: "Brother Howell belongs to the old school of preachers. He accepts the Bible for what it claims to be, the Holy Word of God, and he clings to all the great fundamental doctrines of grace. There is no taint of modernism in him."

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Now?" "Tearing Up the Eagle's Nest," "Shall We Know Each Other In Heaven?" . . . and eight others equally striking.

**GOOD STORIES FOR BOYS AND GIRLS.** By Clyde H. Dennis. Good News Publishing Company. Pages 32. Price 10 cents.

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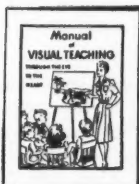
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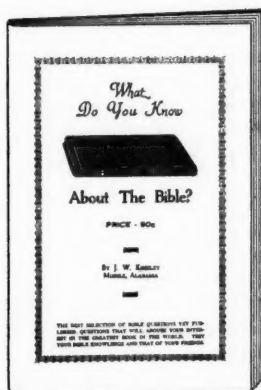
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# INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

September 17, 1944

## KINGDOM STRONGLY ESTABLISHED

II Samuel 1-5

**GOLDEN TEXT:** "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Psalm 125:1.

Fifteen years intervened between the events of the preceding Lesson and this one. These were times of privation and hardship for David. The experiences helped train him to become a great King. He was Saul's harpist and his playing soothed the King's nerves. He killed the giant Goliath and thereby awakened the admiration of the people. This made Saul jealous. Twice the King tried to kill him.

Sinking into spiritual darkness, facing a new war with the Philistines, Saul finally resorted to the Witch of Endor. Having lost the sense of divine guidance, he turned to morbid mysticism and occultism.

**1. David Crowned King.** Being a man of deep feelings and sensitive emotional nature, David mourned for days over the death of Saul and Jonathan. Saul's remaining son, Ishbosheth (meaning "a worthless man"), was crowned by a minority group, and nominally reigned over the nation six years, but Judah remained true to David. He was crowned King over this tribe. "Now there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." Ishbosheth was finally assassinated by men who thought to win David's approval, but were executed for murder.

At last all the tribes of Israel came to Hebron, publicly recognized David as King, and vowed allegiance to him. He was then thirty years of age. "Seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem," making forty years on the throne. His first victory for the united kingdom was the taking of Jerusalem from the Jebusites, making it the capital of the nation.

**2. David, A Man After God's Own Heart.** Samuel told Saul on the occasion of his first disobedience, that God sought a man after His own heart. This does not mean that David was a perfect human being . . . nor that he did not do many things contrary to highest and best principles. Although he committed many sins—one in particular for which remorse constantly filled his soul, yet the heart motivation of the man was such that God could bless him.

David spared the life of Saul twice, thereby demonstrating that he respected the original anointing of the King. He showed kindness to the family of Saul, and to those who had been kind to them. In all these things, his conduct was prophetic of the Gospel age and the teachings of Jesus.

The record states: "And David went on, and grew great, and the Lord God of hosts was with him." This is the secret of true greatness. Saul was given the Spirit of the Lord, but lost spiritual caste through disobedience. David had the same start, but cultivated the divine Presence, kept his heart tender by repentance, increased in honor and wealth. The borders of the nation were extended.

David's reign was an era of literary advancement. No more beautiful literature is found in the Bible than the Psalms of David. At heart he was a deeply spiritual man, despite the one dark stain on his record—a fact that always kept him humble. The current of his life was fundamentally in the right channel.

**3. David and Christ.** In many ways, David was a type of Christ. David was thirty years old when he began to reign. Jesus began His ministry at the same age. David was anointed for the office by Samuel at divine direction. Concerning Jesus it is said, "Thou hast loved righteousness . . . therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (See Hebrews 1:9 and Psalms 45:7.)

David was king forty years, this figure being the symbol of perfection. Christ is the perfect King. David was mocked when he would have entered Jerusalem

to reign. Christ was mocked when He claimed kingship. David became Israel's greatest King. Christ will be crowned "King of kings and Lord of lords." David built his house in Mount Zion. Jesus built His house, the Church, as prophesied in Isaiah 28:16, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation."

September 24, 1944

## RELIGION IN A NATION

II Samuel 6 and 7

**GOLDEN TEXT:** "But the Lord shall be unto thee an everlasting light, and thy God thy glory." Isaiah 20:19.

The Ark of the Covenant, which was kept in various places after the death of Eli, finally appeared in Jerusalem—making that city the religious center of the land. It remained in a tent until after the death of David. Solomon, his son, built the Temple as David planned.

**1. The Nation Had Become Permanent.** As we look back over the Israelitish trail traveled since the days of Abraham, it is possible to discern God's pattern woven into the tapestry of individual lives. It is a pleasant thought that in times of stress and turmoil an Infinite hand is shaping things, according to Romans 8:28.

David conquered the Jebusites and established his capital in Jerusalem. With the aid of Hiram, King of Tyre, a palace was built. David wanted next to locate the Ark permanently in Jerusalem. He discussed the matter with the prophet Nathan saying: "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains."

Nathan gave permission but later learned that the plan was contrary to the will of God. David was informed that one of his sons would build a place of worship for the Most High. God was more concerned to establish David's House (family) than to promote a material Temple. Prophetic inspiration had decreed that a lineal Descendant of David would become King of kings and



Lord of lords and rule over the whole earth.

David, warrior and king, was destined to build the nation into strength and permanency . . . while Solomon, man of peace and wisdom, was to establish a permanent and worthy House of God in Jerusalem. God was more concerned about David's House than His own! Because the Redeemer of the world was to be a Descendant of the King.

2. **David's Humility.** David immediately retired to the Tabernacle and waited before God in prayer. He penitently acknowledged his own unworthiness, the limitations both of himself and family, and humbly sought divine guidance.

The prayers recorded in the Old Testament have vast importance, because like other things, they are "for our admonition upon whom the ends of the ages are come." In David's prayers there was no self-exaltation, rather an abiding faith and humility before God, together with thankfulness for mercies and blessings proffered him. He prayed prophetically: "Bless the house of thy servant, that it may continue forever." Seven verses are devoted to exaltation of God, and only five to personal requests.

Prayer is more than words. Its potency depends upon the heart attitude of the supplicant. Words seemed to fail David as he meditated upon the goodness of God. "What can David say more unto thee?" It is a good thing to "sit before the Lord" in reverent meditation. Pride, hate, greed and selfishness dissolve beneath the glance of Him Who sees the inmost thoughts of the human heart.

3. **An Everlasting Light.** David laid the foundations for the spiritual Kingdom which should reach fruition after the coming of God's Son into the world. The prophecy of Jacob was reiterated, "The sceptre shall not depart from Jacob until Shiloh come."

Isaiah confirmed this promise: "The Lord shall be unto thee an everlasting light, and thy God thy Glory." The Lord Jesus Christ came and was rejected. "Men loved darkness rather than light, because their deeds were evil."

On the negative side, one may inquire: "Where is the kingdom and the throne which God said should remain forever?" Because of Christ's rejection, the Kingdom has been held in abeyance. But while the Age of Grace continues, millions are becoming children of God through faith in "King David's greatest Son." God goes bankrupt in human affairs when men fail to cooperate with Him. He can-

not "restore the Kingdom" until the conditions are met!

October 1, 1944  
**JESUS THE LIGHT OF THE WORLD**  
John 9:1-7, 13, 34-41

**GOLDEN TEXT:** "I am the light of the world: he that followeth me shall not

walk in darkness, but shall have the light of life." John 8:12.

Beginning with this Lesson, Sunday School studies for the next three months follow the theme of "Light from Christ on Life Today." The aim is to find Christ's way of solving personal and so-

—Turn To Page 30.

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... From Page 29 ...

cial problems. In order to properly appraise this Lesson, the entire ninth chapter of John, together with the discourse of Jesus in the tenth, should be read as a unit. The incident occurred at the Feast of Tabernacles, when Jesus condemned the false religious shepherds of His day for leading the people astray.

**1. Jesus Doing Good.** Since His mission was to seek and save the lost, He missed no opportunity to help frail human beings. His heart was filled with compassion for suffering humanity. The pitiful sight of a man born blind stirred Him deeply. Stating that as long as He was in the world there would be light, Jesus took moistened clay and rubbed it on the eyelids of the helpless creature. The man moved toward the Pool of Siloam as instructed. "He went his way therefore, and came seeing."

**HE CAME SEEING!** And most wonderful of all, he saw not only the light of the sun, but Jesus, the Light of the world as well!

Some surgeons are able to restore sight by use of the scalpel, but none can give light to an incapacitated eye. Light and life are synonymous spiritually. When Jesus opens the eyes of the spirit, the recipient of His touch becomes divinely illuminated in consciousness.

The experience of conversion often comes with a blinding flash, but daily meditation and growth in Grace creates capacities for reflecting the Light of Christ to the world. Too many persons resemble those of whom the Master said, "Having eyes, see ye not?" Said the Apostle Paul: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him."

**2. The Blind Man Sees.** This man is a type of the sinner. He never had seen, and no human being could help him. He was a beggar, and no one sympathized with him. He was utterly without hope of ever being anything other than a blind beggar. His fondest dream offered no hope of sight. He was utterly helpless

... and he knew it. This is the kind of person for whom Christ can do much.

Jesus passed by. He saw. He stopped. He did something about it. The disciples were curious regarding His idea as to whose sin caused the man's condition. A great deal of suffering does indeed come through direct sin, but Scripture indicates it is often permitted that "the works of God should be made manifest." Some things can be learned only through suffering. This was true of Paul who said: "His grace is sufficient for me; for my strength is made perfect in weakness."

Jesus wasted no time. "I must work the works of him that sent me, while it is yet day; the night cometh when no man can work." We also have our day in which to do His will. Time is precious.

**3. Witnessing For Jesus.** The hatred of the leaders toward Christ culminated in excommunicating the once blind man from the Temple. But he was willing to witness for Jesus, even before knowing the identity of his benefactor. "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. If this man were not of God he could do nothing." Later he recognized Christ as a Prophet, and finally as the Son of God. He was a happy witness to the healing power of the Master whom we love and serve.

When the man came to know Jesus as deity incarnate, he no longer grieved over being cast out of the Temple. He had found the One altogether lovely. The Sun of Righteousness has risen ... the Light of the World was his precious possession.

**Oh, come to the Light, 'tis shining for thee:**

**Sweetly the Light has dawned upon me.  
Once I was blind, but now I can see,  
The Light of the World is Jesus!**

October 8, 1944  
**JESUS MEETING LIFE'S PROBLEMS**  
Matt. 4:1-11; 6:24-34; Luke 4:16-30

**GOLDEN TEXT:** "Man shall not live by bread alone but by every word

that proceedeth out of the mouth of God." Matt. 4:4.

**1. Temptation Can Be Resisted.** The Bible contains many contrasts. The first Adam was called upon to meet Satan, and lost the battle. The second Adam participated in a much more difficult struggle and came out victorious. From the first Adam down to the time of Christ, Satan did not meet a definite challenge. He encountered his first real set-back upon coming face to face with the Son of God.

The outcome of that struggle demonstrated the vulnerability of Satan. He can be defeated by the Word of God which is the Sword of the Spirit. He is a defeated foe. "It is written," is the weapon before which he cannot stand.

The first temptation was directed against the weakest part of man—the physical. In our Lord there was a blending of humanity and deity. He was hungry after a long fast. His body was weak. On the face of Satan's suggestion there seemed nothing wrong. It is legiti-

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mate to eat when hungry. But the source of the suggestion caused Jesus to reject it. The very wording of the temptation denotes Satanic craftiness. "IF thou be the Son of God," shows his usual distortion of God's Word.

Satan is the author of lies. As the supreme liar of the universe, he is the false "accuser of our brethren." Christ's followers are caused constant pain by Satanic lies promoted against them. Christ the TRUTH, triumphed over Satan the LIAR. But during this age, prior to his consignment to the bottomless pit, he has power to create confusion among Christians.

**2. Anxiety Can Be Overcome.** One of the besetting sins of many sincere Christians is worry—which, in reality, is a form of unbelief. Children trust their parents to supply all their needs. A Christian is a child of the King. Jesus, our Elder Brother said, "Your heavenly Father knoweth that ye have need of all these things. But seek ye FIRST the kingdom of God, and his righteousness; and all these things shall be added unto you." Put faith in place of fear!

Some Christians fail to appropriate their inheritance in Christ. They are like an uneducated woman whose son was placed on a ship and taken to Australia against his wishes. He escaped into the interior and discovered a gold mine, becoming very rich. For years he wrote his mother every two weeks but was unable to return home. She became old and too feeble to work. It was decided that she must be sent to the poorhouse.

A Minister called to inquire about her son. She told him the story. The Minister asked why, if the son was so wealthy, he had never sent her any money. Surely he must know of her need. She replied that she had never told him her condition. The Minister insisted that if the boy loved his mother enough to write regularly through the years, he must have sent her something . . . and she replied there was nothing except a little slip of blue paper in every letter. She thought these slips were so pretty that she had pasted them in her bed-room.

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**3. Jesus States His Program of Life.** Luke begins his account of the opening of the Lord's ministry with His sermon in the synagogue at Nazareth. Here the Lord chose one of the great passages from Isaiah and applied it to Himself. He Who had left Nazareth only a few weeks before as the son of a carpenter, came back proclaiming Himself the Son of God!

Five points are noted in Jesus' exposition to the prophecy of Isaiah 61. (1) He was "to proclaim good tidings to the poor." The poor (and who among men is not poor?) are special objects of God's love and care. (2) "To proclaim release to the captives," who are in the prison house of Satan. No one but Jesus can set the captive soul at liberty. (3) "Recovering sight to the blind," especially those whose spiritual sight is blinded. (4) "To set at liberty them that are bruised." Satan crushes and bruises his captives . . . he gives them "the third degree." Jesus not only sets them free, He anoints and heals. (5) "To proclaim the acceptable year of the Lord," the Year of Jubilee, when all debts were remitted and slaves set free. In other

words, the fundamental purpose of our Lord's presence on this earth was to SEEK AND SAVE THE LOST.

## East Denver for Christ

"EAST Denver for Christ" is the slogan recently adopted by Rev. E. D. Overlin and his co-workers, as they launched an inter-denominational Church building program in the great Colorado metropolis.

Defender Readers of the vicinity will be interested to learn that the location for the new Church has been chosen at 1220 Lipan Street . . . Denver . . . and the name will be "TREE OF LIFE TABERNACLE."

While the building project is in progress, Mr. Overlin will conduct Bible study classes in homes, six nights each week, and regular services on Sunday.

In an appeal addressed to the 48,000 persons residing in east Denver, Mr. Overlin says: "Paul Revere was a patriot of revolutionary days, a minute man, if you please. On horseback he warned the people of approaching danger to their lives, their homes and our country. We all have sons and even daughters on the firing line in this world tragedy; but we need at home, in Denver, sons and daughters, and even you, on the firing line for Christ. Will you be a volunteer?"

## Four Sermons By Pastor Kaj Munk

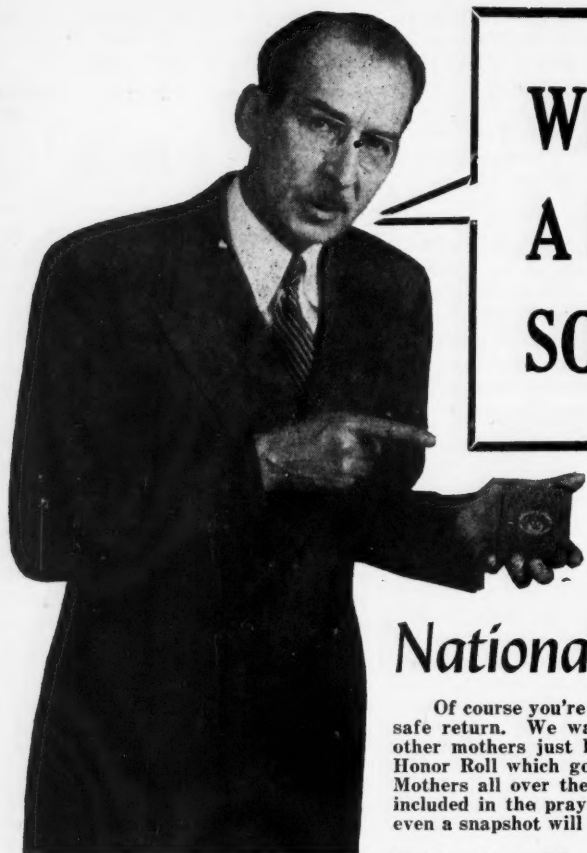
PASTOR MUNK, Denmark's noted Gospel Preacher, was persecuted, hounded, harassed and finally arrested in August, 1943. He was permitted to return home for Christmas of that year. The police called for him again on January 4th. His body was found next day in a roadside ditch, a bullet through the head. THE TRAGIC EXPERIENCE OF THIS GOOD MAN, SYMBOLIZES THE FACT OF GROWING SATANIC OPPOSITION TO BIBLE-BELIEVING CHRISTIANS IN ALL PARTS OF THE WORLD.

This book, "Four Sermons By Pastor Kaj Munk," contains the complete text of the Messages which resulted in his arrest and assassination. Also contains a photograph of the martyr taken in his gardens at Vederso, Denmark . . . together with a biographical sketch of his life.

PRICE 40 CENTS . . . THREE COPIES \$1.10

Defender Publishers : Wichita I, Kansas





DR. SAM SWAIN—Director  
National Spiritual  
Defense Crusade

Tons of testaments have already gone out from headquarters of the National Spiritual Defense Crusade. Today they're on fighting fronts all over the world bringing the comfort of Christ to our lads. Pocket-size, in the khaki color of the uniform he so proudly wears, this spiritual gift is an inspiration to every fighting man. Send them to the boys you know and love with the added satisfaction of knowing that your contribution makes possible the sending of additional testaments to boys who might otherwise not receive any. Or—if you have no loved ones in the service who are without the Word of God—help make it possible for us to care for the thousands of boys who want and desperately need the comfort and companionship of Christ in their hour of great peril.

## WILL YOU SEND US A PICTURE OF YOUR SOLDIER SON?

We Want To Put Your Boy On the  
Prayer List and Honor Roll of the

### National Spiritual Defense Crusade

Of course you're praying for your boy every day and night — hoping for his speedy, safe return. We want to help you — to add our prayers and those of thousands of other mothers just like you. Your boy's picture will be placed on the huge Victory Honor Roll which goes to mass meetings, prayer services, and meetings of Blue Star Mothers all over the country. His name will be added to our prayer list and will be included in the prayers of thousands of good, Christian people. Send us a picture—even a snapshot will do — of your soldier son — today.

Help, too, if you can, this God-inspired task of sending  
**VICTORY POCKET TESTAMENTS** to  
every one of our beloved boys.

**National Spiritual Defense Crusade**  
P. O. Box 910, Akron 9, Ohio

Yes, I want to become a contributing, distributing member of your Victory Testament program. I will distribute these Testaments where the Word of God can be of real help in these perilous times. I understand that my contribution also makes possible the sending of Testaments to boys who might otherwise not receive any.

☐ I enclose \$1. Please send me three Victory Testaments.  
☐ I enclose \$3. Please send me nine Victory Testaments.  
☐ I enclose \$5. Please send me eighteen Victory Testaments.  
☐ I enclose \$10. Please send me forty Victory Testaments.

I enclose \$..... Please use this money to buy as many Testaments as possible for boys who would otherwise receive none.

Name.....  
 City..... Zone..... Street.....  
 State.....

CLIP THIS COUPON

... and mail it NOW to the

**NATIONAL SPIRITUAL DEFENSE CRUSADE**

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AKRON, OHIO

